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THE
GROUNDS
OF THE
OLD RELIGION:

OR,

Some General Arguments in Fa-
vour of the CATHOLICK, APOS-
TOLICK, ROMAN Communion.

COLLECTED

From both Ancient and Modern Controver-
tists, and modestly proposed to the Con-
sideration of his COUNTRYMEN.

By a CONVERT.^{*}

*Thus saith the Lord, Stand ye in the Ways and see,
and ask for the old Paths, where is the good Way,
and walk therein, and ye shall find Rest for your
Souls. JEREM. vi. 16.*

Printed at AUGUSTA, MDCCXLVI.

THE
GROUNDS
OF THE
OLD RELIGION



Some General Remarks in
Favour of the Catholic
Religion, &c.

COLLECTED

From both Ancient and Modern
Sources, and modelled
after the most approved
Illustration of his Countrymen.

By a CONVENT

Printed by the Lord, Stanley in the
Court for the said, where it is
sold, and at the, and at the
South, &c.

Printed at AUGUSTA, Moscow.

THE P R E F A C E.

THE great Business of a Christian, and the only End for which God made Man, is to know, love, and to serve his Maker in this Life, according to that Religion which he has instituted, and so to secure his Soul a happy Being hereafter in the eternal Enjoyment of the Sovereign Good. This is the *one Thing necessary*, St. Luke x. If this be secured, all is well; if this miscarry, all is lost. It must be therefore of the utmost Importance to find out this true way of serving God according to his Appointment, by making a diligent Search, which among this great Variety of Sects, is the Religion of divine institution; and having found it out, to follow this true Way of God, and walk according to its Directions and Precepts.

Whosoever believes a *God* and a *revealed Religion*, must be convinced of the importance of this Search. For whosoever believes a God, must believe him to be the Truth, and that he can approve of nothing but the Truth: and whosoever believes that this God of Truth has revealed to Man the Religion by which and in which he would be worshipped, must also believe that 'tis the indispensable Duty of Man, in consequence of the Will and Ordinance of his Maker, to seek out and embrace this true way of Worship, which he has revealed. Nothing but *invincible Ignorance* can excuse the Followers of a *false Religion*, from High Treason against the Author and Founder of the *true Religion*. *He that is not with me*, says God's Truth, St. Luke xi. 23. *is against me*; and whosoever is against God's Truth, is on the Side of *Satan* the Father of all Lies and is a Rebel to the God of Truth. Nor can any Man here

plead *invincible Ignorance*, who is not willing to make the best Search he is able, and use the best Means to find out and embrace this true Religion, whatever Pains it may cost him, or whatever he may suffer on that Account.

Ask and ye shall receive, says the Saviour of the World; *seek and ye shall find*, knock and it shall be opened unto you. Here must be the Means to find out God's Truth in Matters of Religion. Oh! that Men would thus heartily *pray*, and diligently *seek*; no doubt they would find it. God's true Church is a *City built upon a Hill*, easy to be seen by those that will not shut their Eyes. His true Religion carries with it so many illustrious Marks, that it is easily distinguished from all false Opinions: His *Truth* is bright and glorious, and cannot long be hid from those that seek it in earnest; but quickly discovers itself to its *Friends* and *Lovers*. But Self-Love, Interest, human Respects, a false Point of Honour, Prejudice of Education, and the like, hinder Persons from being sincere *Friends* and *Lovers of the Truth*, when it squares not with their Inclinations; and how easy is it for the Understanding to be imposed upon, when the Will is already gained to the wrong Side of the Question and has no sincere Mind to be undeceived?

In such Cases as these, 'tis plain the *Ignorance* of God's Truth is not *invincible*; and that the *erroneous Conscience* which is thus formed by Inclinations and Self love, tho' it may for the present make the broad *Way* seem right to a Man, will not prevent the *End thereof from being the Ways of Death*, Prov. xvi. 25. How much less can they plead *invincible Ignorance*, who are resolved not to examine, for fear of giving themselves any Trouble or Uneasiness; who sit down contented with the Opinion in which they have been educated, right or wrong; industriously avoiding all such Books and Conversation as might better inform them. Surely such a Disposition as this, so far from entitling Persons to the Excuse of *invincible Ignorance*, is in itself highly

P R E F A C E.

v

ly criminal, and involves the Guilt of a *Rebellion* against *God's Light*.

To such as are better disposed, and are willing to make proper Search into the Truth in Matters of Religion, the following Sheets may be of some Use. The Author is sensible, that the Things of this World all seem to stand against the Old Religion in this Nation: The general Prejudice of the People, the penal Laws, the Authority of the Magistrate, the Interest of the Clergy, the Eloquence of the Pulpit, the Learning of the Universities, the Favour of Men in Power, the Influence of Education; in a Word, all temporal Considerations of *Honour, Profit and Pleasure* are visibly on the Protestant Side. To ballance these worldly Advantages, which are apt to have a powerful Influence on Men's Minds, he presents his Catholick Reader with a Set of Motives of a superior Nature, which will satisfy him, that if he has the World against him, he has at least God and his Truth on his Side: And to his Protestant Reader, if any of them shall peruse this Tract, he represents the Grounds he himself had to prefer the Catholick Communion before all others, hoping if he will also examine these Grounds without Prejudice, he will not condemn his Choice; or at least, that he will be convinced that Catholicks ought not to be persecuted for following the Religion of their Forefathers, recommended to them by such a Variety of the strongest Arguments.

If any one shall take in hand to make a Reply to these Grounds of the Old Religion; 'tis hoped he will be a generous Adversary: And instead of Satire and Misrepresentation, employ solid Arguments; and bring, if he can, as good Motives and Grounds for his own Religion, as these are that are here alledged in Favour of ours: A Task that has scarce yet been undertaken, much less executed. But if instead of this he will call into his Assistance the *Brachium Seculare*, as some have done, or otherwise seek by Violence to stop the Mouth of Truth, and suppress its Light; he will in the Judgment of all the World, dishonour the Cause,

Cause, and betray its Weakness; which in a free Nation dares not stand the Test of an impartial Examination.

I shall say no more by way of Preface, but only beg of the God of Truth to give his Blessing to this small Essay; that his Truth may prevail to his own greater Honour and Glory, and the Salvation of Souls redeemed by the precious Blood of his Son.

THE



THE
G R O U N D S
O F T H E
O l d R E L I G I O N , &c.

C H A P. I.

*Plain Scripture : Or the Scripture Doctrine of
the Church, and its perpetual Visibility and
Infallibility.*

S E C T. I:

*Scripture Texts of the Old and New Testament, relating to
the Church of Christ.*

I S A I A H, Chap. ii. v. 2, &c. ' It shall come to pass
' in the last Days, [so the Scripture calls the time
from Christ's Coming till the End of the World]
' that the Mountain of the Lord's House [the Church]
' shall be established in the Top of the Mountains, and
' shall be exalted above the Hills, and all Nations shall
' flow unto it, and many People shall go and say, Come
' ye and let us go up to the Mountain of the Lord, to
' the House of the God of Jacob, and he will teach

us of his Ways, and we will walk in his Paths ; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge among the Nations, and shall rebuke many People : And they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks, &c.' which Text is visibly to be understood of the Kingdom or Church of Christ, in which and by which he teaches and exercises Judgment for ever.

Chap. ix. v. 6, 7. 'Unto us a Child is born, unto us a Son is given, and his Government shall be upon his Shoulders : And his Name shall be called Wonderful, Counsellor, the Almighty God, the Everlasting Father, the Prince of Peace. Of the Increase of his Government and Peace there shall be no End, upon the Throne of David, and upon his Kingdom, to order and establish it with Justice and with Judgment from henceforth even for ever. The Zeal of the Lord of Hosts will perform this.' This Text informs us, that the spiritual Kingdom, that is, the Church of Christ, is by him—*ordered and established with Judgment and with Justice for ever* : And that of the *Increase of his Government and Peace therein there shall be no End.*

Chap. xxxv. v. 4, 5, &c. 'Behold your God will come—he will come and save you. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped. Then shall the lame Man leap as an Hart, and the Tongue of the Dumb sing, &c. V. 8. And a Highway shall be there, and it shall be called the Way of Holiness, the Unclean shall not pass over it, the Way-faring Men, though Fools, shall not err therein.' Here the Church of Christ is described as a *High-way*, a *Way of Holiness*, a *Way* so plain, and so secure, that *the way-faring Men, though Fools*, if they will but be guided by her, *shall not err therein.*

Chap. liv. The Contents of which, according to the Protestant Bible, are, *The Amplitude of the Gentiles Church, their Safety, their Deliverance out of Affliction, their fair Edification, and sure Preservation.* V. 1, &c. 'Sing, O barren, thou that didst not bear, break forth

* forth into singing, and cry aloud thou that didst not
 * travail with Child: For more are the Children of
 * the Desolate, than the children of the married Wife,
 * saith the Lord. Enlarge the Place of thy Tent, and
 * let them stretch forth the Curtains of thine Habita-
 * tions: Spare not, lengthen thy Cords, and strength-
 * en thy Stakes. For thou shalt break forth on the
 * Right hand, and on the Left, and thy Seed shall in-
 * herit the Gentiles, and make the desolate Cities to
 * be inhabited. Fear not, for thou shalt not be asha-
 * med: Neither be thou confounded, for thou shalt
 * not be put to Shame: For thou shalt forget the Shame
 * of thy Youth, and shalt not remember the Reproach
 * of thy Widow hood any more. For thy Maker is
 * thine Husband, the Lord of Hosts is his Name; and
 * thy Redeemer the holy one of Israel, the God of
 * the whole Earth shall he be called, &c. V. 9, 10. For
 * as I have sworn that the Waters of Noah should no
 * more go over the Earth; so have I sworn that I
 * would not be wroth with thee, nor rebuke thee.
 * For the Mountains shall depart, and the Hills be re-
 * moved; but my Kindness shall not depart from thee,
 * neither shall the Covenant of my Peace be removed,
 * saith the Lord, that hath Mercy on thee. V. 13,
 * &c. And all thy Children shall be taught of the
 * Lord, and great shall be the Peace of thy Children.
 * In Righteousness shalt thou be established: Thou shalt
 * be far from Oppression, for thou shalt not fear; and
 * from Terror, for it shall not come near thee. Be-
 * hold, they shall surely gather together, but not by
 * me: Whosoever shall gather together against thee,
 * shall fall for thy Sake. V. 17. No Weapon that is
 * formed against thee shall prosper; and every Tongue
 * that shall arise against thee in Judgment, thou shalt
 * condemn. Glorious Promises of God's perpetual
 * Favour to his Church; neither limited to any Time,
 * nor restrained by any Condition: But confirmed by an
 * absolute Oath like that which God made to Noah, that
 * there should not be a second Flood, Gen. viii. and ix.

Chap. lix. v. 19, 20, 21. They shall fear the
 * Name of the Lord from the West, and his Glory
 * from the Rising of the Sun: when the Enemy shall

' come in like a Flood, the Spirit of the Lord shall lift
 ' up a Standard against him. And the Redeemer shall
 ' come to Zion, and unto them that turn from Trans-
 ' gression in Jacob, saith the Lord. As for me, this is
 ' my Covenant with them, saith the Lord. My Spirit
 ' that is upon thee, and my Words which I have put
 ' in thy Mouth, shall not depart out of thy Mouth,
 ' nor out of the Mouth of thy Seed, nor out of the
 ' Mouth of thy Seeds Seed, saith the Lord, from
 ' henceforth and for ever.' A most illustrious Pro-
 ' mise of the perpetual Presence of the Spirit of God with
 ' the Church; and of God's ever maintaining in her Mouth
 ' the pure Profession of the whole Doctrine of Christ.

Chap. lxi. has for its Contents, according to the Edi-
 ' tors: of the Protestant Bible, *The Glory of the Church*
in the abundant Access of the Gentiles, and the great
Blessings after a short Affliction. V. 1. ' Arise,
 ' shine, for thy Light is come, and the Glory of the
 ' Lord is risen unto thee, &c. V. 3. And the Gen-
 ' tiles shall come to thy Light, and Kings to the
 ' Brightness of thy Rising, &c. V. 11, 12. Thy
 ' Gates shall be opened continually, they shall not be
 ' shut Day nor Night, that Men may bring to thee the
 ' Forces of the Gentiles, and that their Kings may be
 ' brought. For the Nation and Kingdom that will not
 ' serve Thee shall perish. V. 15, 16: I will make
 ' thee an eternal Excellency, a Joy of many Genera-
 ' tions. Thou shalt also suck the Milk of the
 ' Gentiles, and shalt suck the Breasts of Kings. V.
 ' 18, &c. Violence shall no more be heard in thy
 ' Land, Wasting nor Destruction within thy Borders;
 ' but thou shalt call thy Walls Salvation, and thy Gates
 ' Praise. The Sun shall be no more thy Light by Day,
 ' neither for Brightness shall the Moon give Light unto
 ' thee. But the Lord shall be unto thee an everlasting
 ' Light, and thy God, thy Glory. Thy Sun shall
 ' no more go down, neither shall thy Moon withdraw it-
 ' self, for the Lord shall be thine everlasting Light,
 ' and the Days of thy Mourning shall be ended, &c.

Chap. lxii. ' For Zion's Sake will I not hold my
 ' Peace, and for Jerusalem's [the Church's] Sake I will
 ' not rest, until the Righteousness thereof go forth as
 ' Bright-

‘ Brightness, and the Salvation thereof as a Lamp that
 ‘ burneth. And the Gentiles shall see thy Righteous-
 ‘ ness, and all Kings thy Glory, &c. V. 4. Thou
 ‘ shalt no more be termed forsaken; neither shall thy
 ‘ Land any more be termed desolate—for the Lord de-
 ‘ lighteth in thee, &c. V. 6. I have set Watchmen
 ‘ upon thy Walls, O Jerusalem, which shall never hold
 ‘ their Peace Day nor Night.’ Here God ensures to
 his Church a Succession of *Watchmen*, that is, of *ortho-*
dox Pastors and *Teachers*, who shall perpetually publish
 his Praises, and teach his heavenly Doctrine without
 ceasing.

Jeremiah, Chap. xxxi. v. 31, &c. ‘ Behold, the
 ‘ Days come, saith the Lord, that I will make a new
 ‘ Covenant with the House of Israel, and with the
 ‘ House of Judah; not according to the Covenant that
 ‘ I made with their Fathers in the Day that I took
 ‘ them by the Hand to bring them out of the Land of
 ‘ Egypt (which my Covenant they broke, &c.) But
 ‘ this shall be the Covenant that I will make with the
 ‘ House of Israel after those Days, saith the Lord, I
 ‘ will put my Law in their inward Parts, and will write
 ‘ it in their Hearts, and will be their God, and they
 ‘ shall be my People. And they shall teach no more
 ‘ every Man his Neighbour, and every Man his Bro-
 ‘ ther, saying, know the Lord: For they shall all know
 ‘ me, from the least of them to the greatest of them,
 ‘ saith the Lord.’ So far of the Establishment of the
 new Law, and of the Abundance of the Knowledge
 and Grace of God, with which the Children of this
 new Law, that is, the Children of the *Church of Christ*,
 should be replenished. What follows is to ensure unto
 this Church of the new law the perpetual Continuance
 of these Blessings, in the Quality of a numerous and
 ever visible Society. V. 35, 36, 37. ‘ Thus saith the
 ‘ Lord, which giveth the Sun for a Light by Day, and
 ‘ the Ordinances of the Moon and the Stars for a Light
 ‘ by Night: Which divideth the Sea, when the Wa-
 ‘ ters thereof roar, The Lord of Hosts is his Name.
 ‘ If these Ordinances depart from before me, saith the
 ‘ Lord, then the Seed of Israel also [the Church] shall
 ‘ cease from being a Nation before me for ever. This
 ‘ saith

' faith the Lord, if Heaven above can be measured,
 ' and the Foundations of the Earth searched out be-
 ' neath: I will also cast off all the Seed of Israel [*the*
 ' *Church*] for all that they have done, saith the Lord.
 Chap. xxxiii. v. 14, &c. ' Behold, the Days come,
 ' saith the Lord, that I will perform that good Thing
 ' which I have promised unto the House of Israel, and to
 ' the House of Judah. In those Days and at that
 ' Time will I cause the Branch of Righteousness
 ' [*Christ*] to grow up unto David, and he shall execute
 ' Judgment and Righteousness in the Land. In those
 ' Days shall Judah be saved, and Jerusalem shall dwell
 ' safely; and this is the Name wherewith he shall be
 ' called, the Lord our Righteousness.' So far of the
 Coming of Christ for the Work of our Redemption:
 What follows evidently relates to the perpetual Conti-
 nuance of the Church of Christ, his spiritual Seed, and
 of her Priesthood for ever. V. 17, &c. ' For thus
 ' saith the Lord, David shall never want a Man to sit
 ' upon the Throne of the House of Israel.' [This is
 accomplished in Christ the Offspring of David, who
 reigns in his Church, the spiritual House of Israel for
 ever, St. Luke i. v. 33.] ' Neither shall the Priests, the
 ' Levites, want a Man before me to offer Burnt-offer-
 ' ings, and to kindle Meat-offerings, and to do Saeri-
 ' fice continually.' [The Prophet speaks of the Chris-
 tian Priesthood and its Functions, under the Notion of
 those Sacrifices, which were at that Time in Use.
Stillingfleet Orig. Sacrae, L. 2. C. 6. P. 189.] V. 20,
 21. ' Thus saith the Lord, if you can break my Co-
 ' venant of the Day, and my Covenant of the Night,
 ' and that there should not be Day and Night in their
 ' Season: Then may also my Covenant be broken with
 ' David my Servant, that he should not have a Son to
 ' reign upon his Throne; and with the Levites, the
 ' Priests, my Ministers. As the Host of Heaven cannot
 ' be numbred, neither the Sand of the Sea measured;
 ' So will I multiply the Seed of David my Servant,
 ' and the Levites that minister unto me. " Now let the
 " *Jews* tell," says Mr. *Lesley*, *Christianity Demonstrated*,
 7th Edit. P. 101. " in which Son of David this is
 " fulfilled, except only in our Christ; and how this is
 " made

“ made good to the Priests and Levites otherwise than
 “ as *Isaiah* prophesied, Chap. lxi. v. 21. *And I*
 “ *will also take of them [the Gentiles] for Priests and*
 “ *for Levites, saith the Lord.*” It must then be vi-
 sible to all Christians, that this glorious Promise re-
 lates to the Church of Christ; and that all Nature shall
 sooner turn upside down, than the Church shall cease
 to have a continual Succession of orthodox Pastors.

Ezekiel, Chap. xxxvii. v. 24, &c. visibly also relates
 to the Kingdom, that is, to the Church of Christ.
 ‘ David my Servant [that is, *Christ who is of the House of*
 ‘ *David*] shall be King over them: and they all
 ‘ shall have one Shepherd: They shall also walk in my
 ‘ Judgments, and observe my Statutes, and do them—
 ‘ Moreover, I will make a Covenant of Peace with
 ‘ them, and it shall be an everlasting Covenant with
 ‘ them, and I will place them, and multiply them, and
 ‘ will set my Sanctuary in the midst of them for ever-
 ‘ more.’—So far of the Church of Christ.

Daniel, Chap. ii. interpreting the Dream of *Neb-
 chadnezzar*, v. 34, 35. ‘ Thou sawest till that a Stone
 ‘ was cut out without Hands, which smote the Image
 ‘ upon his Feet—and broke them to Pieces—and the
 ‘ Stone that smote the Image became a great Moun-
 ‘ tain, and filled the whole Earth. V. 44. And in
 ‘ the Days of these Kings shall the God of Heaven set
 ‘ up a Kingdom [*the Church or Kingdom of Christ*]
 ‘ which shall never be destroyed—and it shall stand for
 ‘ ever.’

Psalms xlviii. was written, according to the Publishers
 of the Protestant Bible, of the *Ornaments and Pri-
 vileges of the Church*. V. 1. &c. ‘ Great is the Lord,
 ‘ and greatly to be praised, in the City of our God,
 ‘ in the Mountain of his Holiness [that is, *in his*
 ‘ *Church*] Beautiful for Situation, the Joy of the whole
 ‘ Earth, is Mount Zion, [*the Church*] on the Sides
 ‘ of the North, the City of the great King. God is
 ‘ known in her Palaces for a Refuge, &c. V. 8. As
 ‘ we have heard, so we have seen in the City of the
 ‘ Lord of Hosts, in the City of our God; God will
 ‘ establish it for ever.’

Psalms lxxii. under the Type of *Solomon* and his
 King-

Kingdom was also written in Truth of Christ and his Kingdom, that is, *his Church*. V. 5. 'They shall fear thee as long as the Sun and Moon endureth; throughout all Generations. V. 7. In his Days [that is, *after the Coming of Christ*] shall the Righteous flourish, and abundance of Peace so long as the Moon endureth. V. 8. His Dominion shall be also from Sea to Sea, and from the River unto the Ends of the Earth. V. 11. All Kings shall fall down before him, all Nations shall serve him, &c.'

Psalms lxxxix, relates also to Christ and his Church: V. 3. and 4. 'I have made a Covenant with my Chosen, I have sworn unto David my Servant: Thy Seed [*Christ and his Church*] will I establish for ever, and build up thy Throne to all Generations. V. 27. &c. I will make him my first-born, higher than the Kings of the Earth. My Mercy will I keep for him for evermore, and my Covenant shall stand fast with him. His Seed also will I make to endure for ever, and his Throne as the Days of Heaven. If his Children forsake my Law, and walk not in my Judgments, If they break my Statutes, and keep not my Commandments: then will I visit their Transgressions with the Rod, and their Iniquities with Stripes. Nevertheless, my loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail: My Covenant will I not break, nor alter the thing that is gone out of my Lips. Once have I sworn by my Holiness, that I will not lie unto David. His Seed shall endure for ever, and his Throne as the Sun before me. It shall be established for ever as the Moon, and as a faithful Witness in Heaven.' Which glorious Promise is understood of the *Church of Christ*, the spiritual Seed of *David*, by *Calvin* himself, L. 4. Inst. C. 1. Sect. 27; and indeed cannot by any Christian be applied to the carnal Seed and Throne of *David*, which is long since gone to ruin.

Psalms cxxxiii. v. 13, 14. 'The Lord hath chosen Zion, [*the Church*] he hath desired it for his Habitation. This is my Rest for ever: here will I dwell, for I have desired it.'

St. *Matthew*, Chap. xvi. v. 18. 'I say to thee, thou art Peter [that is, a *Rock*] and upon this Rock I

‘ I will build my Church, and the Gates of Hell shall not prevail against it.’

Chap. xviii. v. 17, 18. ‘ If he shall neglect to hear them, tell it to the Church. And if he neglect to hear the Church, let him be unto thee as an heathen Man, and a Publican. Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.’

Chap. xxviii. v. 18, 19, 20. ‘ All Power is given unto me in Heaven and Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, &c. teaching them to observe all Things whatsoever I have commanded you: And lo, I am with you always even unto the End of the World.’

St. Luke, Chap. i. v. 33. ‘ He [*Christ*] shall reign over the House of Jacob [*the Church*] for ever; and of his Kingdom there shall be no End.

Chap. x. v. 16. ‘ He that heareth you [*the Pastors of the Church*] heareth me: And he that despiseth you, despiseth me: And he that despiseth me, despiseth him that sent me.’

St. John, Chap. x. v. 16. ‘ Other Sheep I have, which are not of this Fold; them also I must bring, and they shall hear my Voice; and there shall be one Fold, and one Shepherd.’

Chap. xiv. v. 16, 17. ‘ I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the SPIRIT OF TRUTH. V. 26. The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, &c.’

Chap. xiv. v. 13. ‘ When he, the Spirit of Truth, is come, he will guide you into all Truth.

Ephessians, Chap. iv. 11, 12, &c. ‘ He gave some Apostles, &c. and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ; till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ; that we may henceforth be no more Children

‘ tossed

‘tossed to and fro, and carried about with every Wind of Doctrine, by the Slight of Men, and cunning Craftiness, whereby they lie in wait to deceive; but speaking the Truth in Love, may grow up into him in all Things, which is the Head, even Christ, &c.’

Chap. v. ver. 23, 24, &c. ‘The Husband is the Head of the Wife, even as Christ is the Head of the Church: And he is the Saviour of the Body. Therefore as the Church is subject unto Christ, so let the Wives be to their Husbands in all Things. Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it: That he might sanctify and cleanse it with the washing of Water by the Word, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be holy and without Blemish. So ought Men to love their Wives as their own Bodies: He that loveth his Wife, loveth himself. For no Man ever yet hated his own Flesh; but nourisheth it and cherisheth it, even as the Lord the Church. For we are Members of his Body, of his Flesh, and of his Bones. For this Cause shall a Man leave his Father and his Mother, and shall be joined unto his Wife, and they two shall be one Flesh. This is a great Mystery, but I speak concerning Christ and the Church. See *Coloss. i. v. 18.*’

1 Tim. iii. v. 14, 15. ‘These things I write to thee, that thou may’st know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the Pillar and Ground of the Truth.’

S E C T. II.

Catholick Propositions contained in the Texts of Scripture above quoted.

1. **T**HE Church is the *Kingdom* of Christ, in which he ever lives and reigns, St. Luke i. v. 33. This Kingdom shall never be destroyed, but shall stand for ever, Dan. ii. v. 44.

2. The Church is the *City* of the great King, Ps. xlviii. v. 2. Beautiful for Situation, the Joy of the whole Earth, Ibidem; which God will establish for ever,

ever, v. 8. and which he hath chosen for the Place of his Rest, and his Habitation for ever, Ps. cxxxii. v. 13, 14.

3. The Church is the House of the living God, 1 Tim. iii. v. 15. Seated upon a Mountain, exalted above all Mountains, Isai. ii. v. 2. in which God teaches his Ways to all Nations, and exercises Judgment, v. 3, 4.

4. The Church is the Fold, of which Christ is the Shepherd, St. John x. v. 16. The Body, of which Christ is the Head, Col. i. v. 18. Eph. v. v. 23. The Spouse, of which he is the Bridegroom, Ep. v. v. 31, 32; ever subject to him, and faithful to him, v. 24; ever loved and cherished by him, v. 25, 29; and joined to him by an indissoluble Union, v. 31, 32; sanctified by him, v. 26, and made a glorious Church, without Spot, or Wrinkle, holy, and without Blemish, v. 27.

5. The Church is the Pillar and Ground (or strong Foundation, *ὑποκείμενα*) of the Truth, 1 Tim. iii. v. 15.

6. The Church is the Highway of Holiness, in which even Fools, if they will but be guided by her, shall not err, Isai. xxxv. v. 8.

7. The Church is by the wisest of all Builders, even Christ himself, built upon a Rock, St. Matt. xvi. v. 18. Proof against all Inundations and Tempests, St. Matt. vii. v. 24, 25. And the Gates of Hell, that is, the Powers of Darkness and Error, shall never be able to prevail against it, Chap. xvi. v. 18.

8. The Children of the Church shall continue in the Fear of the Lord, as long as the Sun and Moon endureth, throughout all Generations, Ps. lxxii. v. 5. They shall flourish in Righteousness and abundance of Peace, so long as the Moon endureth, v. 7.

9. Christ shall be King and Shepherd over them, and they shall walk in God's Judgments, and observe his Statutes: And he will set his Sanctuary in the midst of them for evermore, Ezekiel xxxvii. v. 24, 26.

10. God has made an everlasting Covenant of Peace with his Church, Ezek. xxxvii. v. 26. A Covenant like that of Noah, confirmed by God's solemn Oath, and never to be altered, Isai. liv. v. 9, 10. A Covenant which the Church, on her part, shall never break, Jeremiah xxxi. v. 31, &c. A Covenant like that of the Day and Night, to stand for all Generations, Jerem. xxxiii.

xxxiii. v. 20, 21. In virtue of this Covenant, whatever Sins may be committed by any of the Children of the Church, she shall endure for ever as the Sun, and never be cast off, *Pf. lxxxix. v. 27, &c.* God's Kindness shall never be removed from her, nor his Indignation be let loose against her, *Isai. liv. v. 9, 10.* In virtue of this Covenant, the Spirit of God shall be always with her, and his Words, that is, the whole Profession of the pure Christian Faith, which he has put in her Mouth, shall never depart from her, *Isai. lix. v. 20, 21.*

11. The Church is the Government of Christ, which he will establish in Peace, with Justice and with Judgment for ever, *Isai. ix. v. 6, 7.*

12. The Pastors of the Church have been given her by Christ to maintain her in Unity and Truth, *Eph. iv. 11, 12, &c.* With these Pastors, Christ (who is the Way, the Truth, and the Life, *St. John xiv. v. 6.*) has promised to be always even till the End of the World. *St. Matt. xxviii. v. 20.* He that heareth them heareth Christ, *St. Luke x. v. 16.* He that refuseth to hear them, is to be looked upon as a Heathen and a Publican, *St. Matt. xviii. v. 17.* With them, the Holy Ghost, the Spirit of Truth, shall abide for ever, *St. John xiv. v. 17.* to teach them all things, v. 26. and to guide them into all Truth, *St. John xvi. v. 13.*

13. God is the everlasting Light of the Church, and her Sun shall never go down, *Isaiah lx. v. 18, 19, &c.*

14. God has placed Watchmen on her Walls, that shall never hold their Peace, *Isaiah lxii. v. 6.*

15. Whosoever shall gather together against her, shall fall for her Sake, *Isaiah lx. v. 15.* No Weapon that is formed against her shall prosper, v. 17. And the Nation and Kingdom that will not serve her, shall perish, *Isaiah lx. v. 12.*

S E C T. III.

Catholic Inferences out of these Scripture Propositions.

I. **T**HE Church, according to the Scriptures above quoted, is the Kingdom of Christ, in which he reigns for ever: Therefore Christ will never suffer his Church to be conquer'd by Satan.

2. The Church is the *City of God*, the *Place of his Rest and Habitation for ever*. Therefore he will never permit the Enemy to wrest it out of his Hands.

3. The Church is the *House of God*, which he will never give up to the Devil. Here God *dwells*, here he teaches, here he has erected his Seat of *Judgment*, here then alone is the Seat of *Truth*.

4. The Church is the *Fold*, the *Body*, the *unspotted Spouse of Christ*. No one can take his *Fold* from him, nor separate his *Body* from him: And his *Spouse* shall never be the Prostitute of *Satan*.

5. The Church is the *Pillar and Ground of Truth*. The *Pillar and Ground of Truth* can never uphold *Error*.

6. The Church is a *Highway of Holiness*, in which *even Fools shall not err*. Therefore the Church herself shall never err.

7. The Church is *built upon a Rock*, and the *Gates of Hell shall not prevail against her*: Therefore she is for ever secure against all damnable *Errors*.

8. The Church shall *fear the Lord*, and *flourish in Righteousness and Peace*, as long as the *Sun and Moon endure*. Therefore she shall never go astray from the Lord, into the Paths of *Superstition and Idolatry*.

9. She shall *walk in God's Judgments*, and *observe his Statutes*: And his *Sanctuary shall be in the midst of her for evermore*. Therefore she shall never be corrupted by wicked *Errors*.

10. God has made a *Covenant* with her, confirmed by a solemn *Oath*, that he will never suffer his *Kindness to depart from her*. A *Covenant* by which his holy *Spirit*, the *Spirit of Truth*, shall be ever with her; and the *Words which he at first put in her Mouth* shall be faithfully profess'd by her *Seed* to all *Generations*. Therefore she never has, nor ever will depart from God's *Truth*.

11. Christ is the *Governor* of the Church, and he *orders and establishes her with Justice*, and with *Judgment for ever*. Therefore she can never be perverted by the Devil.

12. Christ has given *Pastors and Teachers* to the Church, to maintain her in *Unity and Truth*, till we all come

come to him: By adhering to these, we were to be kept from Error, and grow up into Christ. 'Tis absurd then to imagine there ever was a Time, in which the whole Body of these Pastors should be the very Men, that should lead us astray from Christ, and carry us into Error.

13. With the Pastors of the Church, succeeding the Apostles, Christ has solemnly promised to *be always even till the End of the World*. Therefore they shall never go astray from him.

14. He that hears the Ministers of Christ, heareth Christ himself. Therefore the Faithful could never be led astray from Christ, by hearing his Ministers, the whole Body of Bishops and Priests, Successors of the Apostles.

15. He that *neglecteth*, or refuseth to *hear the Church*, in her Pastors, is to be regarded by Christian Men, as a *Heathen or a Publican*: Therefore Christ would never permit the whole Body of the Pastors of the Church to teach Error.

16. With the Pastors of the Church, the Apostles and their Successors, the Holy Ghost, *the Spirit of Truth*, is to *abide for ever*, to *teach them all Things*, and to *guide them into all Truth*. Therefore they shall never corrupt the Faith, first delivered to the Saints, either by adding to it, or retrenching from it.

17. God is the *everlasting Light* of his Church. Therefore she shall never fall under the Darkness of Error.

18. Her *Watchmen*, divinely appointed, *shall never hold their Peace*: Therefore they shall never betray their Trust.

19. All that shall oppose her shall come to nothing, and whosoever shall refuse to serve her, *shall perish*. Therefore there shall never be a Time in which it shall be necessary to oppose her, or to revolt from her.

20. From all these Propositions this Conclusion evidently follows, that as the whole Church of Christ could never go astray from the Faith, so she could never stand in need of a Reformation of her Faith.

Compare now this Scripture Doctrine concerning the Church, with the System of those, who to justify their

going out from her Communion, pretend that the Church has failed; that she has been corrupted with damnable Errors; that she has made Additions to the sacred Depositum of Faith; that she has brought in Superstition and Idolatry; insomuch that the whole Christian World was at once drowned in abominable Idolatry, and that for eight hundred Years and more: That there was a Necessity of separating from the whole Christian World; and no Union to be had with Christ, but by such a Separation; that a little more than two hundred Years ago, there was no Church upon Earth, with which a Christian could have joined in Communion, without being liable to be led astray by pernicious Errors, &c. Compare, I say, with this System, (which was the general Cry of all the first Reformers, and the chief Ground upon which they built their new-raised Communion, and is to this Day the main Foundation upon which their Followers venture their Souls,) the Scripture Doctrine of the Church contained in the Propositions which we have above transcribed from the expresse Words of Holy Writ; and you will find that Light and Darknes are not more opposite. The one represents to us the Church of Christ ever flourishing till Time itself shall end, founded upon a Rock, Proof against all the Power of Hell, secured against Error, by the perpetual Presence and Assistance of Christ her King, Head, Shepherd, and Spouse; taught and directed by the Holy Ghost, the Spirit of Truth; herself the Pillar and Ground of Truth; furnished with a Succession of Pastors divinely appointed, and divinely assisted, who shall never be silenced; secured by a solemn Oath of God's Peace and Kindness for ever: And that his Spirit, the pure Profession of his Words, his Light, and his Sanctuary, shall be with her for evermore. The other pretends, that after the first three or four hundred Years, the whole Church was over-run with Superstitions; that the Powers of Darknes prevailed over her; that she was corrupted by Errors; drowned in Idolatry; forsaken by Christ, and his Holy Spirit; that her Pastors themselves all went astray, all forsook God's Holy Word, incurred his Indignation, exchanged his Light for Darknes, and his Sanctuary for the Kingdom of Antichrist.

Antichrist. These two Systems are so opposite that they cannot both be true: Therefore, if one be grounded upon plain Scripture, as it visibly is, the other, which is the main Foundation of all modern Sectaries, must needs be groundless.

S E C T. IV.

Catholick Theses concerning the Church, extracted out of the Scriptures, by which she is proved to be infallible in Matters of Faith.

1. **T**HE Church of Christ stands for ever. See Ps. lxviii. v. 8. Ps. lxxii. v. 5, 7. Ps. lxxxix. v. 3, 4, 29, 36, 37. Ps. cxxxii. v. 13, 14, *Isaiah* ix. v. 7. Chap. liv. v. 9, 10. Chap. lix. v. 20, 21. Chap. lx. v. 15, 18, &c. Chap. lxii. v. 6. *Jerem.* xxxi. v. 35, 36, &c. Chap. xxxiii. v. 17, &c. *Ezek.* xxxvii. v. 24, 26. *Daniel* ii. v. 44. *St. Matt.* xvi. v. 18. Chap. xxviii. v. 20. *St. John* xiv. v. 16, 17.

2. The Church of Christ is always HOLY. See Ps. lxxii. v. 5, 7. *Isaiah* ix. v. 7. Chap. xxxv. v. 8. Chap. liv. v. 13, &c. *Jeremiah* xxxi. v. 33, &c. *Ezek.* xxvii. v. 24, 26. *Ephes.* v. v. 24, 25, 26, 27.

3. The Church of Christ is always the Seat of Truth, from which she never departs. *Isaiah* lix. v. 20, 21. *St. John* xvi. v. 13. *1 Tim.* iii. v. 14, 15.

4. Christ and his Holy Spirit, the Spirit of Truth, are with the Church for ever, even till the End of the World, *Isaiah* liv. v. 9, 10. Chap. lix. v. 20, 21. *St. Matth.* xxviii. v. 19, 20. *St. John* xiv. v. 16, 17.

5. The Powers of hell can never prevail over the Church, *Isaiah* lix. v. 19. *St. Matt.* xvi. v. 18.

6. God's Covenant with the Church is everlasting, and confirm'd with a solemn Oath, Ps. xxix. v. 3, 4, 28, &c. *Isaiah* liv. v. 9, 10. Chap. lix. v. 20, 21. *Jerem.* xxxi. v. 31, &c. Chap. xxxiii. v. 20, 21. *Ezek.* xxxvii. v. 24, 26.

S E C T. V.

The Church with which God has made this Covenant, and to which he has made all these Promises, is ever numerous, and always visible.

THIS is plain from almost all the Texts of Scripture, which contain this Covenant, and these Promises;

misers; where we generally find these two Things joined together, *viz.* the *Amplitude* or vast Extent of the Church and her *Perpetuity*, or perpetual Security under God's Protection and Covenant. Thus, for Instance, *Pf.* xlviii. at the same Time as the Royal Prophet declares, that God *will establish his Church for ever*, v. 8. he plainly signifies how visible she shall always be to the whole Earth, when he calls her the *Mountain of God's Holiness, the Joy of the whole Earth*. Thus, *Pf.* lxxii. with the Promise of her *flourishing for ever in Righteousness and Peace so long as the Sun and Moon endure*, v. 5, 7. he joins the Promise of her spreading the Dominions of her Lord far and near throughout the whole Earth, v. 8. and 11. Thus, *Isaiah*, liv. the Prophet first sets down an illustrious Promise of the vast Extent and Visibility of the Church, and then confirms, by God's *solemn Oath*, the perpetual Continuance of his *Kindness*, for the maintaining her in this flourishing Condition. Thus again, *Chap.* lix. v. 19. he promises the calling of the *Gentiles* from the East and from the West; and then, v. 20, 21. rehearſes God's everlasting Covenant with them. The like may be seen in *Isaiah*, *Chap.* lx. and lxii. *Jeremiah*, *Chap.* xxxi. and xxxiii. *Ezekiel*, *Chap.* xxxvii, &c.

Hence the Church of Christ in the Scriptures is described as a *Mountain upon the Top of Mountains*, exposed to the View of all Nations flowing unto it, *Isaiah* ii. v. 2, 3. *Micah*. iv. v. 1, 2. As a great Mountain filling the whole Earth, and standing for ever, *Daniel* ii. v. 35, 44. As a City set on a Hill, which cannot be hid, *St. Matt.* v. v. 14. As a City whose Gates shall be open continually, and shall not be shut Day nor Night, that Men may bring thither the Forces of the Gentiles, and that their Kings may be brought. Upon the Walls of which City God has set Watchmen, *Isaiah* lxii. v. 6. which shall never hold their Peace, Day nor Night.

To all which we may add, 1st, That the Prophecies of the *Old Testament* constantly describe the Church of Christ as a numerous Congregation, spread far and near through a great Part of the World; and never once give the least Hint that she should at any Time be latent and invisible. See *Gen.* xxii. v. 18. *Pf.* ii. v. 8. *Pf.*

xxii. v. 27. *Isaiah* xlv. v. 6. Chap. liv. v. 1, 2, 3. *Malachi* i. v. 11, &c.

2dly, That Christ our Lord, when he sends us to his Church, St. *Matt.* xviii. v. 17. tell it to the Church, evidently supposes, that his Church shall be always visible, and in such a Condition that any one may know her, and have Recourse to her.

3dly, That our Lord has plainly declared to us the perpetual Visibility of the Church in the Parable of the Tares and good Corn, St. *Matt.* xiii. which shall both grow together till the Harvest, v. 30. that is, to the End of the World, v. 39. For if the good Seed shall be growing thro' the whole Field, that is, thro' the whole World, with the Tares, even till the End of the World; there must needs be always a visible and numerous Society professing the true Faith, and consequently a visible Church, even till the End of the World.

SECTION VI.

The Church with which God has made his Covenant, and to which he has made his Promises, is always govern'd by lawful Pastors succeeding the Apostles. To these Pastors the rest of the Faithful owe Obedience; and to these Pastors, in particular, God has promised his Presence and Assistance for ever.

THAT the Church of Christ has always within her Pale a Succession of Pastors descending from the Apostles, is plain from St. *Matt.* xxviii. v. 19, 20. Go teach all Nations, baptizing them, &c. and lo I am with you [teaching and baptizing] all Days, even till the Consummation of the World, St. *John* xiv. v. 16, 17. I will ask the Father, and he will give you another Comforter, that he may abide with you FOR EVER, even the Spirit of Truth. *Ephes.* iv. v. 11, 12 &c. He gave some Apostles, &c. and some Pastors and Teachers for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come to the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, &c. See *Isaiah* lxiii. v. 6. *Jeremiah* xxxiii. v. 20, 21.

From

From these same Texts it is apparent, that the Presence and Assistance of Christ and his Holy Spirit was particularly promis'd to these Pastors, the Successors of the Apostles. And since the Faithful are so often commanded to hear, to obey, and to follow their Pastors, 'tis visible that the Security of the rest of the Faithful, and the ensuring to the whole Body of the Church all the glorious Promises made both in the *Old* and *New Testament*, must depend upon the Pastors being secured from going astray. For these are the Men whom God has given to the rest of the Faithful, that they 'henceforth be no more Children to be tossed to and fro, and carried about with every Wind of Doctrine, &c. but speaking the Truth in Love may grow up into him in all Things, which is the Head, even Christ, Eph. iv.'

The Authority of Church-Guides, and the Obligation of the rest of the Faithful to hear and to obey them in Spiritual Matters, is evident from the following Texts of Holy Writ : First with regard to the Church-Guides in the Old Testament, we read, *Deut. xvii. v. 8, 9, &c.* 'If there arise a Matter too hard for thee in Judgment, being Matters of Controversy within thy Gates, then shalt thou arise and get thee up into the Place which the Lord thy God shall choose ; and thou shalt come unto the Priests, the Levites, and unto the Judge that shall be in those Days, and enquire ; and they shall shew Thee the Sentence of Judgment : And thou shalt do according to the Sentence, which they of that Place, which the Lord shall choose, shall shew thee, and thou shalt observe to do according to all that they inform thee ; according to the Sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee, thou shalt do ; thou shalt not decline from the Sentence which they shall shew thee, to the Right-hand nor to the Left. And the Man that will do presumptuously, and will not hearken to the Priest, that standeth to minister there before the Lord thy God, or unto the Judge, even that Man shall die : and thou shalt put away the Evil from Israel : And all the People shall hear, and

‘ fear, and do no more presumptuously. Hence, Hosea iv. v. 4. ’tis looked upon as the worst of Crimes *to strive, or contend* with the Priests. ‘ Thy People are as they ‘ that strive with the Priest.’ And St. *Matt.* xxiii. v. 2, 3. notwithstanding the Synagogue was then upon its last Legs, Christ tells the People and his Disciples : ‘ The ‘ Scribes and the Pharisees sit in Moses seat : All there- ‘ fore whatsoever they bid you observe, that observe ‘ and do.’

And as to the Church-Guides of the New Testa-
ment, ’tis plain from Scripture, that Christ our Lord
laying the Foundations of his Church, appointed a Set
of Men for the Ministry of his Word and of his Sa-
craments, *viz.* his Apostles, and their Successors, the
Pastors of his Church. To these he gave a most ample
Commission, St. *John* xx. v. 21, &c. ‘ As my Father
‘ hath sent me, even so I send you.—Receive ye the
‘ Holy Ghost ; whose Sins soever you remit, they
‘ are remitted to them ; and whose Sins ye retain,
‘ they are retained.’ To these he promised, St. *Matt.*
xviii. v. 18. ‘ Whatsoever you shall bind on Earth,
‘ shall be bound in Heaven : And whatsoever you shall
‘ loose on Earth, shall be loosed in Heaven.’ To these
he said, St. *Luke* x. v. 16. ‘ He that heareth you
‘ heareth me, and he that despiseth you despiseth me ;
‘ and he that despiseth me, despiseth him that sent me.’
To these he promised the Holy Ghost to be their Guide
‘ for ever, to teach them all things, and to guide them
‘ into all Truth, St. *John* xiv. v. 16, 17, 26. And
‘ Chap. xvi. v. 13.’ To these, in order to signify the
Authority by which he gave them their Commission,
and the extent of it, he said, St. *Matt.* xxviii. v. 18,
19, 20. ‘ All Power is given me in Heaven and Earth :
‘ Go you therefore and teach all Nations, (or disciple
‘ all Nations) baptizing them, &c. Teaching them to
‘ observe all Things, whatsoever I have commanded
‘ you : And behold I am with you all Days, even till
‘ the Consummation of the World.’ These have been
placed by Christ, and his Holy Spirit, ‘ over his Flock
‘ to feed (and rule, *ποιμαίνειν*) the Church of God,
‘ which he hath purchased with his own Blood, *Acts*
‘ xx. 28. ‘ These we are to account of as the Mini-
sters,

‘sters of Christ, and the Stewards of the Mysteries of
 ‘God, 1. *Cor.* iv. v. 1. As Labourers together with
 ‘with God, 1. *Cor.* iii. v. 9. As Embassadors for
 ‘Christ, 2. *Cor.* v. 20: These we are commanded to
 ‘hear and obey, and follow their Faith, *Heb.* xiii.
 ‘v. 7, 17. By Mens hearing or not hearing these, we
 ‘are to try the Spirits, and to distinguish the Spirit of
 ‘Truth from the Spirit of Error, 1. *John* iv. v. 6.’
 In fine, before the Tribunal of these, we are to de-
 nounce Sinners that neglect to amend upon private Ad-
 monitions; ‘and such as refuse to hear them, are to
 ‘be accounted as Heathens and Publicans, *St. Matt.*
 ‘xviii. v. 17.’

To all which Texts, we may add that of the Apo-
 stle, *Rom.* xiii. v. 1, 2. ‘That there is no Power but of
 ‘God: and that he that resisteth Power, resisteth the
 ‘Ordinance of God, and receiveth Damnation;’ which,
 if true of the temporal Power, must needs be much
 more so of the spiritual Power of Church-Guides,
 which is much more evidently of Divine Appointment.

S E C T. VII.

*These Scripture Promises, which God has made in favour
 of his Church, are not conditional but absolute.*

1. **B**ECAUSE, as we have already seen, they are
 confirmed by God’s Oath, which, as Dr. *Stil-
 lingfleet* observes [*Orig. Sac. L. 2. C. 6. P. 187.*] is a
 most certain Testimony of his eternal and unchangeable
 Will. See *Isaiah* liv. v. 9, 10. *Psalms* lxxxix. v. 3, 4,
 28, &c.

2. Because God has expressly declared, that no Dis-
 obedience on the Church’s Part shall ever frustrate his
 Promise. *Psalms* lxxxix. v. 29, 30, &c.

3. Because the Almighty, in many of these Promises,
 has expressed his unalterable Will in Terms so strong, as
 will not allow of a Condition: As when he has decla-
 red that all Nature shall sooner be turned upside-down,
 and the constant course of Day and Night cease, than
 he shall recal or repent himself of his Promise. Such
 is the Import of those illustrious Texts quoted above
 out of *Jerem.* xxxi. and xxxiii.

4. Because no Condition of *Loyalty* or *Obedience* of ours can be implied in those Promises, in which this *Loyalty* and *Obedience* is the very Thing that is promised. As it is for the most part in the Promises made to the Church, See *Pf.* lxxii. v. 5, 7, 11. *Isaiab* ix. v. 7. Chap. liv. v. 13, 14. Chap. lix. v. 20, 21. Chap. lx. v. 18, &c. *Jerem.* xxxi. v. 33, &c. *Ezek.* xxxvii. v. 24, 26. *St. Matt.* xvi. v. 18. *Ephes.* v. v. 25, 26, 27, &c.

S E C T. VIII.

No new Sects, of what Denomination soever, have any Share in the Scripture Promises made to the Church : And consequently these Promises all belong to the Old Religion.

1. **B**ECAUSE 'tis plain from what has been said already, that all these *Scripture Promises* relate to a Church, which was to have its Beginning from Christ ; and from this Beginning to continue ever visible till the End of the World ; therefore no new raised Communions have any Share in these Promises : They all come too late by many hundred Years.

2. Because all *new Sects* have been formed by going out of the *old Communion*, which originally inherited all these *Scripture Promises* : And therefore they can have no Claim to them,

3. Because all new Sects have begun, by charging the Church of the foregoing Ages with damnable Errors and Corruptions ; and consequently are all built upon Principles directly opposite to these *Scripture Promises*, which assure us that the Church in all Ages shall be ever orthodox.

If the Patrons of any of these new Sects shall reply, that it was not the *true Church of Christ*, but the *corrupt Church of Rome* which they charged with damnable Errors ; and that it was from the *Roman Communion* only that they separated themselves, and not from that of the *Church of Christ* : I would desire to know of them, whether Christ had before their Reformation any true Church upon Earth, distinct from that which they are pleased to call the *corrupt Church of Rome*, and exempted

exempted from those pretended Corruptions, or no? If not, then it was the true Church of Christ which they charged with damnable Errors, and from which they separated themselves when they went out from the *Roman* Communion. But if they say that Christ had at that Time a true Church upon Earth, distinct from the Church in Communion with *Rome*, and exempt from Corruption: How came they not to join themselves to the Communion of that Church, when they departed from us? Or how could they, without the Guilt of *Schism*, form themselves into a *new Communion*, and stand alone, as they did from the Beginning, divided from all Churches upon Earth, and consequently from the true Church of Christ, which ever, or where ever she was?

If any of them shall pretend, that the Church, of which they now profess themselves Members, is the same in Substance, as that which was in Being before their Reformation; as a Man is the same who was sick Yesterday, and is well to Day; or, as a Garden is the same which was full of Weeds, and is now cleansed from them; and shall from hence further infer, that their Church always had a Being ever since Christ, tho' formerly corrupted, and now purged from those Corruptions: This come off will not serve their Turn, 1st, Because this System still supposes the Church of Christ, before their Reformation, to have been corrupted with damnable Errors, contrary to innumerable Texts of Scripture, which, as we have seen above, assure us that the Church never shall be thus corrupted.

2^{dly}, Because it is not true, that their Church is the same in Substance with that from which they separated themselves: Of which there needs no other Proof than this, that in the Judgment of all the World, Catholics and Protestants are not of the same Religion, nor Members of the same Church; consequently a Church, which is *Protestant*, cannot in any Sense be the same as a Church which was *Roman Catholic*, as that is confessed to have been, from which *Protestants* separated themselves, at the Time of their pretended *Reformation*.

3dly, Because they charge the Church of their Forefathers with manifold Superstitions and Idolatry : How then can they affirm, that their Church is the same in Substance with that which they pretend to have been an idolatrous Church ?

4thly, Because their Church *went out* from ours, and formed herself into a *new-raised Communion* ; therefore they cannot both be the same Church of Christ. For the Church of Christ is but *one Fold under one Shepherd*, St. John x. v. 16.

5thly, Because their Comparisons of a Man that is recovered from Sickness, or of a Garden that is cleansed from Weeds, are fallacious, when applied to the Case of their pretended Reformation : A Man is the same Man, as long as he has the same Body and Soul, tho' he be a *Christian* to Day, a *Jew* to Morrow, and a *Mahometan* the next Day ; or whatever other Changes he may go thro' ; because all that is essential to a Man is his Soul and Body, and as long as these are in Substance the same, the Man is essentially the same. So the same Spot of Ground is the same Garden, whether it brings forth *wholesome Herbs* or *poisonous Weeds*. But it is not so with regard to a Church, which is essentially different, when its *Faith* is different ; and thus an *orthodox Church*, which holds and teaches wholesome Doctrine agreeable to the *Faith first delivered to the Saints*, is essentially different from an *Heretical Church*, which poisons all that hear her with *pernicious Errors*. Because the very Essence and Soul of the Church consists in holding and teaching the *true Faith*, pure from heretical Errors and schismatical Presumption. And therefore, in the Judgment of all Antiquity, not to say of all the World, *Heresy* and *Schism* are Crimes that separate a Person from the Church of Christ. Now in this great Division of Christendom, which was began by the pretended Reformation, and which still subsists between the old Religion and the New, there must be *Heresy* and *Schism* on the one Side or the other : Therefore both cannot be essentially the same Church. I say, there must be both *Heresy* and *Schism* on the one Side or the other. *Heresy* on that Side which obstinate-
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ly maintains damnable Errors against what God has revealed, which must be the Case of one of the Parties : And *Schism*, because Communion has been broken, and Altar set up against Altar, which must needs infer the Guilt of *Schism* in those that have broken it.

What has here been said, will also serve to confute that new Scheme of Church Unity, by which some late Authors have pretended to take into the Church of Christ all Sects whatsoever, provided they believe in Christ, and hold some of the chief Articles of Christianity, however they may be otherwise involved in gross Errors contrary to divine Revelation, and separated from the orthodox Communion. This System, I say, stands confuted by what has been said above ; because Sectaries that obstinately maintain Errors against *Divine Revelation* are Heretics ; and such as wilfully break the Communion of the Church, or stand separate from the Catholick Communion, are Schismatics, and consequently have no Share in the Church of Christ ; which, according to the Scriptures, is always *Orthodox*, and therefore cannot be made up of *unorthodox* Sects ; and being *one Fold* under *one Shepherd*, can never be split into many separate Communions. No, the Church, which is the Kingdom of Christ, can never be divided against itself. * For every Kingdom divided * against itself is brought to Desolation, and every City * or House divided against itself shall not stand, St * *Matt. xii. v. 15.*

If our Adversaries here shall have recourse to their old Distinction of *fundamental* and *non-fundamental* Articles of Religion, and pretend that the Church of Christ, in virtue of the divine Promises recorded in Scripture, is indeed infallible in *fundamental* Articles (that is, in some principal Points of Christianity) but not in others : They must give us Leave to put them in mind, 1st, That this Distinction has no Grounds for it in Scripture or Tradition ; and is a mere Invention of their own, to elude so many plain Texts of Scripture, which bear Testimony to Church and Church-Authority : For Christ our Lord, the Prophets and Apostles make no such Distinction ; no Exception, or Limitati-

on, in those many Texts quoted in the Beginning, in Favour of the Church, and of God's perpetual Presence and Assistance for the maintaining her in *all Truth*. And the ancient Church condemn'd without Exception all those for Heretics, that presumed to oppose in any Point whatsoever her doctrinal Decisions. Witness the Case of the *Novatians*, *Quartodecimans*, *Donatists*, and many others, who never call'd in Question any of those Articles which these Gentlemen esteem *fundamental*, and yet were treated by all orthodox Antiquity as Heretics and Schismatics, who had no Share in the Church of Christ. See the first Council of *Nice*, Can. 8. The general Council of *Constantinople*, Anno 382. Can. 7. St. Cyprian Epist. 76. *ad Magnum*. St. *Augustine* Epist. 95. (*alias* 48.) *ad Vincentium*, &c.

2dly, That they themselves could never yet come to an Agreement what Articles are *fundamental*, and what not. From whence we have Right to conclude, that as the Scripture no where gives us any List of these *fundamental Articles*; there can be nothing safer for a Christian Soul than to take them from the Authority of the Church; lest whilst we pretend to reform a supposed *non-fundamental* Error in the Church, we become guilty ourselves of a real Error in *Fundamentals*, by rejecting Church Authority. Now the Church has always look'd upon those Articles as *fundamental*, which she insists upon as *necessary Terms* of her Communion; and such are all those which have been once fully decided in her Tribunal. This was St. *Augustine's* Notion of *Fundamentals*, Sermon. 14. *de verbis Apost.*

3dly, That this Distinction can be of no Service to them. For if the Church before their Reformation had been really guilty of the Errors which they impute to her, she would have erred in *Fundamentals*. For what can be a more *fundamental* Error against Christian Faith and Morality, than that which establishes Idolatry? Now, according to the common Notion of these Gentlemen, confirmed by the *Homily Book*, expressly approved by the 39 Articles, Art. 35. the whole Church before their Reformation was overwhelmed with Idolatry.

try. " Laity and Clergy, says the Homily of *Peril of Idolatry*, Part 3. learned and unlearned, all Ages, Sects and Degrees of Men, Women and Children of whole Christendom (an horrible and most dreadful thing to think) have been at once drowned in abominable Idolatry, of all other Vices most detestable to God, and damnable to Man, and that by the Space of eight hundred Years and more . . . to the Destruction and Subversion of all good Religion universally." But by what Distinction or Evasion they can reconcile this with the many Divine Promises recorded in Scripture, I cannot tell; nor even how they can make it agree with what is taught in the same *Homily Book*. Hom. *Concerning the coming down of the Holy Ghost*, Part 2. in the following Words, " Our Saviour Christ departing out of the World unto his Father, promised his Disciples to send down another Comforter, that should continue with them for ever, and direct them into all Truth . . . Neither must we think, that this Comforter was either promised, or else given only to the Apostles, but also to the universal Church of Christ dispersed through the whole World. For unless the Holy Ghost had been always present, governing and preserving the Church from the Beginning, it could never have sustained so many and great Brunts of Affliction and Persecution, with so little Damage and Harm as it hath. And the Words of Christ are most plain in this behalf, saying, ' That the Spirit of Truth should abide with them for ever, St. John xiv. That he would be with them always (*he meaneth by Grace, Virtue, and Power,*) even to the World's end, St. Matt. xxviii.'

CHAP. II.

The Catholick Rule of Faith, and Judge in Controversies.

THE Catholick Rule of Faith, is the *Word of God* (contain'd in the Scriptures and Traditions of

the Apostles) proposed and interpreted by the Church of God. The Protestant Rule of Faith is the (written) Word of God, interpreted by every private Christian for himself. For if they would have stood by the Church's Interpretation, they must have lost their Cause from the very Beginning.

The Catholick *Judge in Controversies* is the Church of God, proposing and interpreting to us the Word of God; from whose Decisions, in her highest Tribunals, no Appeal is allowed to the dead Letter of the Scripture. Protestants admit no other infallible *Judge in Controversies*, to whose Decision all are obliged to submit, but the Letter of the Scripture; not as interpreted by Church, Councils, or Fathers, but as interpreted by every Christian of sound Judgment for himself, who is not obliged in the Reformation Principles, to submit his Judgment in such Cases to any Authority whatsoever; not even though the whole Church of God, as in *Luther's Case*, were to stand against him.

All other Controversies between Catholics and modern Sectaries depend upon the right resolving this great Question, By what *Rule* we are to steer in Matters of Faith, and to what *Judge* we are to have recourse for to put an end to our Disputes?

Now the Catholick Church so visibly has the Advantage in this grand Controversy, and the Arguments by which the opposite System of modern Sectaries stands confuted are so strong and so many, that we have reason to give them a Place amongst the principal *Grounds of the Old Religion*.

S E C T. I.

Arguments against the Protestant Rule of Faith, and Judge in Controversies.

I. IF the Scripture alone, as interpreted by every private Christian for himself, were the whole Rule of Christian Faith, and only Judge in religious Controversies, without taking along with it the Traditions of the Apostles and the interpretation of the Church, this very Thing ought to have been *clearly expressed* in Scripture; it being of the utmost Consequence for every Christian to know by what *Rule* he is to steer in Matters

ters of Faith, and to what *Judge* he is to have recourse for the Decision of such Controversies. Now there is not one Text in the whole Scripture that clearly and expressly affirms, that the Scripture alone is the *whole Rule* of Christian Faith, and *only Judge* in religious Controversy; much less is there any Text that clearly affirms that the Scripture, as interpreted by every private Christian, is such a *Rule* or such a *Judge*. Therefore the Protestant System of Religion is a Building without a Foundation; their very Rule of Faith having no Grounds for it in Scripture.

If they shall here alledge, *Isai. viii. 20.* 'To the Law, and to the Testimony; or the Words of Christ to the Jews, St. John v. v. 39. Search the Scriptures, for in them ye think you have eternal Life; or what is said in Commendation of the Bereans, *Acts xvii. v. 11.* for their searching the Scriptures; or what St. Paul writes, *1 Tim. iii. v. 15, 16.* of the holy Scriptures, which Timothy had known from a Child, that they are able through Faith in Jesus Christ to make him wise unto Salvation; and that all Scripture is profitable for Doctrine, &c.' All this falls infinitely short of proving that the Scripture alone is the *whole Rule* of Christian Faith, and the *sole Judge* of Controversies. First, because not one of these Texts speaks home to the Point which ought to be proved, much less is clear and expresses for it. 2dly, Because 'tis visible, that all these Texts speak of the Scriptures then extant, that is, of the Old Testament only; which none of our Adversaries will pretend to be the *whole Rule* of Christian Faith. 3dly, Because what is said in these Texts no ways excludes the Interpretation of the Church, or authorizes any Man to prefer his own private Interpretation to that of the Church of God. On the contrary, the Scripture it self expressly tells us, *2 Pet. i. v. 20.* That no Prophecy of the Scripture is of private Interpretation. And *2 Pet. iii. v. 16.* That in the Scriptures are Things hard to be understood, which the Unlearned and the Unstable wrest to their own Destruction.

2. The Scripture alone cannot be the *whole Rule* of Christian Faith. Because one great Article of Christi-
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an Faith, is, to believe that these Books are *divine Scripture*: Now this we could never have known, but by the Tradition and Declaration of the Church. For the Scripture itself no where gives us a Catalogue of the canonical Books: It no where affirms, that all and every one of those Books which are contained in the Protestant Bible or Testament, are the infallible Word of God. Our Adversaries therefore are very unhappy in their choice of a *Rule of Faith*, which is not only without any Foundation from the Scripture, but even excludes the Scripture from being *any Part of their Faith*, as not coming under their *only Rule* by which they pretend to steer in Matters of *Faith*.

3. As by the Scripture alone they could never certainly know what Books are canonical and what not; so by the Scripture alone, they could never certainly tell that those Books which they now have, are the same as those which were written so long ago by the Prophets and Apostles. For what Text of Scripture assures them of this? Nay, by the Scripture alone they cannot be assured that there is so much as one Verse in their whole Bible and Testament which has not been corrupted. How then can the Bible and Testament, which they now have, without having Recourse to the Tradition and Authority of the Catholick Church, be the *whole Rule* of Christian Faith?

4. By the Scripture alone they can never know, at least with absolute Certainty, what is the true Meaning of the written Word in Points controverted among Christians: For if in these they will not allow the whole Church of God, or her general Councils to be infallible in their Interpretations, how much less can they themselves pretend to be infallibly certain of that Sense which they put upon the Scripture: Especially when their Interpretation contradicts that of all other Christians, and even the plain and obvious Meaning of the Words themselves; as in the Case of this controverted Text, St. Matt. xxvi. v. 26. *This is my Body*. How then can the Scripture alone be the proper Judge of such Controversies, or afford them any Certainty of Faith in these Matters, when at the very most they can have

no more than an *uncertain Opinion*, that their Interpretation is better than that of other Christians ?

5. In all our Controversies of Religion, the Meaning of the Scripture is the very Thing in Debate, and the main Subject of the Controversy : How then can the Scripture alone be the proper Judge to decide the Controversy ?

6. 'Tis the Office of a Judge, to hear both Sides ; and then to come to a definitive Sentence, so clear, that both Parties must plainly understand on which Side Sentence is given. Does the Scripture do this in our Controversies ? or what Controversy was ever ended by Scripture alone ?

7. Many Things *necessary* to be known by all Christians, or at least by their Pastors and Teachers, are not *plain* in Scripture, and the Controversies which have risen about these Things among Christians cannot be clearly decided by Scripture alone. Therefore there must be some other Rule of Christian Faith, and some other Judge of our Controversies. For example, all Christians, or at least Pastors and Parents, ought to know whether Infants Baptism be valid or no ; whether it be a Duty incumbent upon them to procure and administer it, or whether it be a Sacrilege to attempt it ? And yet where is there a *clear* Text of Scripture that decides this great Controversy ? All Christians are obliged to know the *Sabbath*, which by the divine Law they are obliged to keep : And yet where is the clear Text of Scripture that informs them that the Christian *Sabbath* ought to be the *Sunday*, and not the *Saturday* ? All Christians, or at least the Pastors of the Church, are obliged to know in what manner Baptism is to be administered, in order to the Validity of the Performance ; whether *sprinkling* may suffice, or whether *Immersion* or *Dipping*, which was certainly used by the Apostles, be necessary ? Whether Baptism given by Hereticks be valid or no ; that so they may know in what manner to receive into the Church such as have been baptized by them ? Whether Ministers only, or Laymen also, may Baptize, or Consecrate ? Whether Christians may lawfully go to War ? May swear before a Magistrate ? May go to Law, &c. Now not one
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of these Things can be *clearly* made out by Scripture alone.

8. Scripture was not the *First Rule* of Christian Faith, but the *unwritten Word* of Christ, preach'd and deliver'd by the living Voice of the Pastors of the Church, before the *New Testament* was written: How came this *first Rule* to lose its Authority? The Apostles in their Writings refer to their *unwritten Word*: This they command the Faithful to stand to. 2. *Thessal.* ii. v. 15. And they pronounce an *Anathema* against all those that shall presume to alter it, *Gal.* i. v. 8, 9. How then comes the *written Word* to be the *whole Rule* of Christian Faith?

9. *Faith* comes (not by *reading*, but) by *hearing*, according to the Apostle, *Rom.* x. v. 17. Therefore the *Word of God*, which is the Rule of Christian Faith, is the *Word* which is *preached*, and not barely the *written Word*.

10. We don't find in Scripture or Tradition, that our Lord ever commanded his Disciples to write, but to preach: We don't find that the Apostles took any Care to translate the Scriptures into the vulgar Languages of the People whom they converted to the Faith. Therefore 'tis not probable, that either our Lord designed that the Scripture should be the *whole Rule* of Christian Faith, or that the Apostles ever believed it to be such.

11. This System by which the Scripture is made the *whole Rule* of Christian Faith, and the *only Judge* in all Controversies of Religion, sets all both ancient and modern Hereticks out of the Reach of Church-Authority; and abolishes all possible Means of suppressing *Heresy*, or restoring *Unity* to the Church, which can never be hoped for, as long as every private Christian is authorised to prefer his own Comments on Scripture to the Judgment of the whole Church, and may, nay ought, like *Luther*, to stand alone by his own Interpretations, against all that dissent from them, tho' it should be the whole Church of God, of all Ages, and of all Nations.

12. This System, whilst it pretends to reverence the Scripture, is indeed highly injurious to it, by prostituting it to the Caprice of every Fanatick or Enthusiast, and authorizing him to interpret it according to his own

own private Fancy, and to father the Maggots of his own Brain, (as we daily see many do) upon the sacred Word of God. The further Consequence of which is, that amongst those that acknowledge no other *Rule*, no other *Judge*, but Scripture alone, there are almost as many Religions as Men; according to the infinite Variety of their whimsical Comments upon the Word of God, and this without any Prospect of their ever coming to any Agreement.

13. This Way of thinking has set open Hell's Gates, and brought back from thence almost all the old condemned Heresies, and given Rise to innumerable new ones; there being no Sentiment in Religion so absurd or so abominable; but some or other of these Scripture-Mongers have maintained it for the pure Word of God, by virtue of this Rule of *Scripture alone*, explained by their own private Interpretation.

14. As all both old and new Heresies are justly fathered upon this Principle, which gave birth to them all; so all both ancient and modern Sectaries, that steer by this *truly Protestant* Rule, must be acknowledged to be *true Protestants*, let their other Principles in Religion be what they will; nay, tho' there were not two Men among them all that agreed in any one single Article, except this, of taking the *Bible alone*, as interpreted by themselves, for the Rule of their Faith: Now whether the taking in all these Sects by virtue of this common Rule of their Faith, be any Honour to the Rule or to the Reformation, let Protestants themselves judge.

15. Nothing can be more irreconcilable with Christian *Humility*, than for a private Man to make himself wiser than the Church of God, and to presume to prefer his own Interpretation of the Scripture, before that of all the most learned and the most holy Men in the World. Therefore, that System of Religion which authorizes a Man to be thus presumptuous, can never be from God, who resists the Proud, and gives his Grace to the Humble.

16. The Church of God, from the very Beginning, never allowed private Christians to steer in Matters of Religion by the Bible, as interpreted by themselves; or

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to appeal from her Decisions, to their own Interpretations of the Scripture: Of which there needs no other Proof, than her condemning all ancient Heresies by the Scripture as she understood it. Therefore the Protestant Rule of Scripture alone as interpreted by themselves, is not the Apostolical Rule of the primitive Christians.

17. In every well ordered Kingdom or Commonwealth, let the Law be ever so perfect, it is always found necessary, that besides the Letter of the Law, there should be Courts of Judicature, or Judges, to decide all Controversies which may arise, without which Precaution there could be no End of Law-suits and Contentions. And it would be justly looked upon as the greatest of all Extravagancies, for any Lawgiver to make a Set of Laws, and then to ordain, that in all Disputes which might afterwards arise, these Laws should be the only *Judges* to decide the Matters in Debate; and that each one of the contending Parties should be obliged to stand to no other Judgment than his own Interpretation of the Law. Such a Regulation as this, would, I say, be justly looked upon as highly extravagant; because the necessary Consequence of it would be the filling the whole Kingdom with endless Jarrs, Disorder and Confusion. What then can it be less than impeaching the Wisdom of Christ, to imagine that he has left no living Judges in his Church, no Court of Judicature to decide our religious Controversies, but only the Letter of the Law, that is, of the Scripture, as interpreted by each one for himself? From which what else could follow, but that instead of *Truth* and *Unity*, we must be, without Remedy, exposed to endless Contentions and Errors?

18. It cannot be denied, but that God, who is *Truth* itself, and can approve of nothing but *the Truth*, has a sincere Will that *all Men should come to the Knowledge of the Truth*, 1 Tim. ii. v. 4. And that these endless Jarrs, this Multitude of Sects, this total Breach of Communion amongst Christians can never be agreeable to him, who above all Things has recommended *Unity* to his Followers, and earnestly prayed for their perpetual Continuance in perfect *Unity*, St. John xiii, and xvii.

xvii. Hence we cannot reasonably question, but that in his infinite Wisdom and boundless Goodness he has appointed the most proper Means to bring all to the *Truth*, and maintain them in *Unity*. Now both Reason and Experience convince us, that the Scripture alone, as interpreted by every private Christian, is not proper for these Ends; but on the contrary, that the Interpretation of Scripture by private Authority is the Source of all Errors and Schisms. Therefore God never designed that the Scripture, thus interpreted, should be our *whole Rule* of Faith and *only Judge* in Controversies.

But here our Sectaries may say, Could not God then speak so plain by the Scriptures, as to leave no Room or Necessity for any other *Rule*, or any other *Judge*? He most certainly could if he would; and would, if it had been his Intention that the Scripture alone should be the *whole Rule* of Christian Faith, and *only Judge* of our Controversies. But as it is, 'tis visible he has not spoken so plain: Which is an evident Proof that he has appointed some other Means for the Resolution of our Doubts, and the Decision of our Disputes, *viz.* by leaving to us besides the dead Letter of the Scripture, a *living Judge*, to be the perpetual Guardian, and authentick Interpreter of the Scripture: A *Judge* divinely recommended, and divinely assisted; whose Voice all might hear and understand; on whom the most Unlearned might securely rely; and to whom the most Learned should be obliged to submit; whose Sentence should be clear and decisive; and from whose Sentence there should be no Appeal. Now this ever-living *Judge*, is the ever-living Church of God.

S E C T. II.

Arguments in Favour of the Catholick Rule of Faith and Judge in Controversies.

THE Catholick Rule of Faith is the Word of God, as proposed or interpreted by the Church of God: And the Catholick Judge of Controversies is the Church of God. Now of all the Ways that can be proposed for the coming at Truth in Matters controverted

troverted among Christians, this *Catholick* Way of following the Church's Interpretation of God's Word, and adhering to her Decisions in all Disputes, is evidently the *safest*, the most *prudent*, the most agreeable to Christian *Humility*, and the best adapted for maintaining *Unity*.

All other Ways, instead of affording any Assurance of a Christian's being in the right in his Way of thinking, with regard to religious Controversies and the Interpretation of Scripture, leave him under an absolute Uncertainty. Thus for Instance, *private Judgment* alone can give no Certainty or Security in these Cases, which being controverted Matters, are disputed between learned Men on both Sides: And nothing but Self-conceit can make any one Man depend so much upon his own *private Judgment*; as to pretend to a Certainty and Evidence, which so many others, every Way as well qualified as himself, cannot see. For what Helps has he for the understanding Scriptures and deciding Controversies, which others of a contrary Persuasion have not? or what greater Security has he than they against the Influence of Education, and all the Subtleties and Deceits of Self-love?

The *private Spirit*, which some pretend to, can afford no greater Assurance. For what Certainty can they have (especially when they oppose the Church of God) that this *Spirit* which moves them is the *Spirit* of God; and not their own Imagination, or the *Spirit* of Darkness, transforming himself into an Angel of Light? Nor must they conclude themselves to be secure against the Illusions, either of their own Imagination, or of a diabolical Spirit; because they flatter themselves that their Lives are regular, and that this *Spirit* by which they are acted, moves them not to any Thing that to them appears Evil: For as to the Regularity of their Lives, there are many others every Way as regular as themselves, and no less pretending to the Spirit, who have a quite different Way of thinking; and consequently one or the other Sort, notwithstanding the Regularity of their Lives, is certainly led by a false Spirit, since they condemn one another. And as for their alledging that their Spirit moves them to nothing
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that is Evil, they don't consider that it is the greatest of all Evils to be filled with a *proud* Conceit of themselves; to withdraw themselves from the Authority of Church-Guides established by Christ, and from the beaten Road of the Saints; and to go astray into the By-paths of Singularity and Error: And that by these evil Fruits they ought to judge that their *Spirit* must be an *evil* one: As that of *Korah, Dathan and Abiram* was an evil Spirit, because it was a Spirit of Pride and Disobedience; and as the Spirit of the false Prophets and false Apostles, who have been from the Beginning, is demonstrated to have been an evil Spirit, by its disagreeing with the Spirit and Doctrine of the true Church-Guides of divine Appointment. By which Rule we are commanded to try the Spirits, 1 St. *John* iv. v. 6. *He that knoweth God, heareth us* [the Pastors of the Church:] *he that is not of God, heareth not us; by this we know the Spirit of Truth and the Spirit of Error.*

And as neither *private Judgment* nor the *private Spirit* can afford any Certainty in Controversies of Religion, or any Security in opposing the publick Authority and Decision of the Church; so neither can any lesser Authority, as that of any particular Minister, Doctor or Bishop, or of any particular Congregation, or even of a national Church, be of any Weight when put in the Scales against the greater Authority of a general Council or of the whole Church. Because the greater Authority must needs weigh down the less. And whatever may be alledged in Favour of the less, as to Piety, Learning, Study of the Scripture, &c. will be found with Advantage in the greater. So that, as it would be Rashness, Pride and Self-conceit in any one to prefer his own private Judgment and Interpretation of Scripture to that of the whole Church, so it would be the Height of Imprudence to prefer the lesser Authority of any private Teacher, Congregation or Nation, to the far greater Authority of the Catholic Church, and the Interpretation of the Scripture which she delivers.

From whence it follows, that the Way which Catholics take in all Matters of Controversy, and in all Disputes

Disputes concerning the Interpretation of Scripture, viz. to stand by the Decision of the great Body of Church-Guides descending from the Apostles, is evidently the *safest* and *most prudent*. The same is visibly the most agreeable to Christian *Humility*, and to that *Submission* which the Word of God requires from the Faithful to their Prelates and Pastors, *Heb. xiii. v. 7* and *17*; and to that *casting down Imaginations, and bringing into Captivity every Understanding to the Obedience of Christ*, of which the Apostle speaks, *2 Cor. x. v. 4, 5*. And that this is the only Way by which *Church-Unity* can be maintained, both Reason and daily Experience clearly demonstrate. Besides which Considerations, I shall offer the following Arguments in Favour of the Catholick System, from Mr. *Gother's Sincere Christian's Guide*, and other Catholick Controversists.

1. The Catholick Church alone is duly qualified to be the Interpreter of God's Word: Because as she, and no other Church, has always subsisted from Christ to this Day; so it was she, and no other, that first received the Scriptures from the Apostles of Christ, and saw them from the Beginning truly interpreted by the Preaching and by the Lives of those first Planters of the Gospel, and by the Practice of primitive Christians; and has been from that Time to this, in a constant and uninterrupted Possession of those divine Truths thus expounded and delivered, which is what no other Church or Society of Men can pretend to. Therefore, as it is plain that no one could be better qualified than the Church of the first Age (which had received the Interpretation of the Scriptures from the Apostles) to teach the succeeding Generation the true Sense and Meaning of the Scriptures; so 'tis equally plain, no one could be better qualified than the Church of the succeeding Generation to teach their immediate Followers and Successors; and so on from Father to Son, to this Day. And thus 'tis easily understood, how a Church that has subsisted in all Ages, and which originally received both the Scriptures and the Interpretation of them from the Apostles, should be to this Day the best qualified for delivering the true Meaning
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of them to her Children. But the same cannot be said of any Church or Congregation which has no Claim to any such uninterrupted Possession of the divine Scriptures; and which loudly professes, that the Interpretation which she gives of them was lost for many hundred Years.

2. The Catholick or universal Church is not only the best qualified to interpret the Word of God, because she alone has originally received the Interpretation of it from the Apostles; but also much more, because she alone has a Claim to the *Spirit of Truth* promised to abide with her Pastors *for ever*. St. John xiv. v. 16, 17; *to teach them all Things*, v. 26. and *to guide them into all Truth*, Chap. xvi. v. 13. She is *the Pillar and Ground of the Truth*, 1. Tim. iii. v. 15. She is *built upon a Rock*, and *the Gates of Hell shall not prevail against her*, St. Matt. xvi. v. 18. To her Pastors teaching all Nations Christ has promised his Presence and Assistance, *always, even till the End of the World*, St. Matt. xxviii. v. 19, 20. To these he has promised that *his Spirit shall never be taken from them*; and that *his Words* (the pure Profession of all his divine Truths) *shall never depart from their Mouth*, Isai. lix. v. 20, 21. *He that beareth these, beareth him*, St. Luke x. v. 16. *He that refuseth to hear these is to be looked upon as a Heathen and a Publican*, St. Matt. xviii. v. 17. These are given by Christ, *for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, &c. that we may not be like Children tossed to and fro, and carried about with every Wind of Doctrine, but speaking the TRUTH in Love, may grow up into him in all Things who is the Head even Christ*, Ephes. iv. v. 11, 12, &c. Therefore the Church, in her Pastors, is by divine Commission the Guardian of all heavenly Truths, the *authentick Interpreter* of the Scripture, and the *living Judge* of all religious Controversies. See the Texts of the Scripture alledged in the first Chapter in Favour of the Church and her Authority; which evidently demonstrate that the Church of God has all the Qualities requisite in a Judge of religious Controversies. For 1. She has a *Commission* from the great King to act by his *Authority*. 2. She is qualified to *hear and examine* the Cause, and
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pronounce a *Sentence*, which both the contending Parties plainly *understand*. 3. Her Sentence is dictated by the *Spirit of Truth*, and therefore is most *certain* and *infallible*. 4. This Sentence all are commanded to *hear*, and none allowed to appeal from it. See Sect. 1, 4, and 6.

3. The Catholick Way of having all religious Controversies decided without Appeal by the Tribunal of the Pastors of the Church, was certainly the Method appointed by God in the old Law, *Deut. xvii. v. 8, 9, &c.* approved by Christ our Lord, *St. Matt. xxiii. v. 2 and 3.* practised by the Apostles, *Acts xv.* and ever followed by the Church of God from the Beginning; which has in every Age condemned Sectaries by the Scriptures as she understood them, and never allowed them to appeal from her Sentence to the dead Letter of the Bible, or their own Interpretation of it.

4. Modern Sectaries receive the Scriptures themselves upon the Testimony of the Catholick Church. Why don't they receive the *Interpretation* of them from the same Hand, from which they receive the Books? For Instance, they receive the *Epistle to the Hebrews*, the *Revelation*, and some other Parts of the Scripture formerly controverted, upon the *Decision* of the Church: Why don't they equally stand to her *Judgment* in other *religious Controversies*? If she was infallible in deciding that those Books are Scripture, why not in other Matters relating to *Faith*? If she was not infallible in deciding that those Books are Scripture, how come they to receive them for the infallible Word of God?

N. B. That in most of our Controversies with modern Sectaries, the Church has long ago given Sentence, by which their Doctrine has been condemned as erroneous and heretical. Witness the Condemnations of old of the *Novatians*, of the *Arians*, of *Jovinian*, of *Vigilantius*, of the *Iconoclasts*, &c. witness the many Councils held against *Berengarius*, in the Controversy touching the blessed Sacrament; witness the Decrees of the general Councils of *Nice*, *Lateran* and *Constance*. So that the whole Weight of Church-Authority, which by the Scripture, Creed, and perpetual Tradition is so very great, has always weighed down the Scales on the Catholick Side; and put our Adversaries upon the wretched

wretched Necessity of appealing from all other Authority, to their own private Interpretations of the Scripture. And sure there could not be a more certain Sign of a desperate Cause, than when a Person dares not trust it to any other Judge but himself !

For my Part, tho' we were even to suppose that the Church of God might be mistaken in her Judgment, I had rather err, if such a Thing were possible, with the Church of God, by an humble Submission to her Judgment and Authority, than light upon the Truth, by following my own private Opinion in Opposition to her Doctrine. Because even in the Supposition that the Church of God were not infallible, her Judgment nevertheless would carry with it the greatest Weight of Authority of any upon Earth, and consequently that Error would be innocent in the Sight of God, into which any Man should fall by humbly following the Church, because in so doing he would act agreeably both to the Ordinance of God, by which we are commanded to hear the Church and her Pastors, and to the Dictates of right Reason as well as Religion, in following the best and surest Means of coming at the Truth ; whereas a Man in following his own private Opinion against the Church, could never be justified in the Sight of God : For nothing but Arrogance and Self-conceit could ever make a Man think that he has more Light than the whole Church, in which there are always so many eminently holy and eminently learned Men. So much have Catholicks the Advantage over all Sectaries, by following Church-Authority preferably to Private Judgment.

CH A P. III.

Arguments in favour of the old Religion from Antiquity, Fathers, Apostolical Tradition, and perpetual Succession of the Church's Doctrine.

S E C T. I. A N T I Q U I T Y.

ONE of the chief Means by which we may find out amongst many disagreeing Sects which is the true Church of Christ, is *Antiquity* ; which is wholly on the Catholicks Side. *Remove not the ancient landmark*

mark, says the Wiseman, Prov. xxii. v. 28. *which thy Fathers have set.* And Jeremiah vi. v. 16. *Thus saith the Lord, stand ye in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find rest for your Souls.* Deut. xxxii. v. 7. *Remember the Days of old, consider the Years of many Generations: ask thy Father, and he will shew thee; thy Elders, and they will tell thee.* Antiquity must certainly be a strong Argument of Truth, in Matters of Religion: Since Truth is always more ancient than Error; and Christian Truth established by Christ himself, with an expresse Promise of his powerful Presence and Assistance for the maintaining the same till the End of the World, [St. Matt. xxviii. v. 19, 20.] can never be overcome by Error. All Novelty in matters of Faith and Religion falls under the Anathema of the Apostle, Galat. i. v. 8. *Though we, or an Angel from Heaven, preach any other Gospel to you, than that which we have preached to you, let him be accursed.* Which Curse falls upon all those that preach a new Doctrine, a new Religion contrary to that Gospel, i. e. to that Faith, in which the Children of the Church have been trained up by the Apostles and their Successors the Pastors of the Church. Hence the holy Fathers always give this Mark of Antiquity as a certain Rule to find out between two contending Parties which is the true Church of Christ. As may be seen in Tertullian de Præscript. c. 31. Clement of Alexandria, l. 7. Stromat. St. Jerome in his Dialogue against the Luciferians. &c. Nor do they speak of a pretended Antiquity; which all Hereticks claim, who are for skipping over the Times immediately preceding their Revolt from the Church, and appealing to the first Centuries. For such an Antiquity as this is always a Matter of Dispute, and therefore no certain Rule to end Disputes. But they speak of an Antiquity uncontestable and obvious to every vulgar Eye, by which they will have any one of the People clearly discern which is the true Religion, by seeing which had a visible Being in the World before the other was ever thought on. *Olim possideo, prior possideo*, was Tertullian's Plea against all Hereticks; and 'tis ours against all modern Sectaries: Our Possession is of ancient standing; 'tis of elder Date.

Our

Our Religion is the *old Religion*. 'Tis the *old Religion* of *England*, the very Walls can witness it: 'tis the *old Religion* of all *Christendom*; all kind of Monuments attest it; our very Enemies cannot deny it. *Protestancy* came not into the World till fifteen hundred Years after Christ; therefore it came into the World fifteen hundred Years too late to be the Religion of Christ. See *Unerring Authority*, p. 51, 52, 53.

SECT. II.
The FATHERS.

THE *ancient Fathers* are wholly on the Catholick Side; which will appear evident to any unprejudiced Mind, by the following Considerations.

First, Many Protestants have confessed, that in the chief Points of Controversy debated between us and them, the Fathers are on our Side; as may be seen in *Mr. Brekeley's Protestant Apology*, Tract. 1. Sect. 3: proved at large from the Testimonies of the most learned Protestant Divines. Now this they would never have confessed, if it had not been undeniably evident: since nothing could make more against the Protestant Cause, than to have been so long ago condemned by those great Lights of Antiquity; who were certainly much better qualified, (by their perpetual Study of the Scripture, their eminent Learning and Sanctity, joyned to their being so much nearer the Fountain Head of Apostolical Tradition) for the Understanding the Word of God, and for the Knowledge of all Christian Truths, than any modern Reformers can pretend to be.

Secondly, Many of the first and most eminent Protestant Divines have been very free in censuring the Fathers, and expressing a Contempt of them; which they would never have done, if they had not been convinced that the Fathers were no Friends to their Reformation. Thus *Luther* in the Conclusion of his Book against King *Henry VIII.* 'I don't concern myself what *Ambrase*, *Augustin*, Councils and Practice of Ages say. —I know them so well, as to have declared against them. Tract. 2. Edit. *Witemb.* 1562. Fol. 847. And again. I care not a Rush if a thousand *Augustins*, a thousand *Cyprians*, a thousand of King *Harry's* Churches

' Churches stood against me. Fol. 344. And in his Book
 ' *de Servo Arbitrio*. What signifies it to depend upon
 ' the Authority of the ancient Fathers, revered for so
 ' many Ages? were not they also blind? Fol. 480.
 ' 2. Thus *Calvin* in many Places of his Institutions free-
 ly declares against the Fathers. See l. 2. c. 2. § 4. l. 3.
 c. 3. § 16. c. 4. §. 30. c. 5. § 10. l. 4. c. 12. § 27. c.
 13. § 16, 17. c. 17. § 39. c. 18. § 11. Thus *Me-*
lancthon, in his Preface to the second Tome of *Lu-*
ther's Works, in the last Page but two, plainly signifies
 that the Third, Fourth and Fifth Century, in which
 the Fathers chiefly flourished, stood already in great
 need of Reformation. *Origenica Aetas*, &c. And
 writing on 1 Cor. 3. [*Quarta Parte Operum*, p. 218.
Witemb. 1564.] he charges the Ancients with introduc-
 ing Popish Innovations, from the very Beginning, Sta-
 tim initio. Thus *Illyricus* and his Associates the Cen-
 tury Writers of *Magdeburg*, in every Century, charge
 in a Manner all and every one of the Fathers with Po-
 pish Errors, not sparing even the second Century, in
 which the Disciples of the Apostles were yet alive.
 ' Although this Age, say they, Col. 55. (Basle 1560)
 ' came very near the Apostles Time, yet the Doctrine
 ' of Christ and his Apostles began to be very much
 ' obscured. See Chap. 1. Col. 1.' Thus *Peter Mar-*
tyr the great Reformer of *England*, in his Book of
Vows and Celibacy, against Dr. *Smith* (Basle 1559)
 after labouring hard to lessen the Credit of the Fathers,
 concludes, p. 476. ' As long as we shall stand by Coun-
 ' cils and Fathers, so long shall we remain in the same
 ' Errors, viz. of Popery.' Thus Mr. *Whitaker*, in his
 Book against the Jesuit *Duræus*, p. 423. London, 1583,
 tells him, your Popish Religion is patch'd up of the Er-
 rors of the Fathers. Thus Dr. *Humphreys*, in *Jewel's*
Life, London 1573. p. 212. censures this Hec-
 tor of our *English* Protestants for appealing to the Councils and Fa-
 thers of the First six Ages; and tells us, ' that it is
 ' the Part of the Saints [*of the Reformation*] to demand,
 ' what have we to do with Fathers, with Flesh and
 ' Blood?' Thus Archbishop *Whitgift*, in his Defence
 against *Cartwright* the Puritan, Tract. 8. p. 473. Lon-
 don 1574. ' How greatly were almost all the Bishops
 ' and

and learned Writers of the *Greek Church*, yea and the *Latins* also for the most Part, spotted with Doctrines of Free Will, of Merits, of Invocation of Saints, and such like! Surely you are not able to reckon in any Age since the Apostles Time, any Company of Bishops that taught and held so sound and perfect a Doctrine in all Points as the Bishops of *England* do at this Time.' It is thus these Gentlemen glory to have reformed the Doctrine of all the Fathers, even of those which they call the purest Ages of the Church.

Hence the ingenious Mr. *Napier* writing upon the Revelation, Prop. 37. p. 68, tells us, 'that from the Year of Christ 316 (*that is, 9 Years before the great Council of Nice*) the Anti-christian and Papistical Reign hath begun, reigning universally and without any debatable Contradiction, 1260 Years.' And p. 191, that during the second and third Age also 'the true Temple of God, and Light of the Gospel was obscured by the *Roman Anti-christ* himself:' Which is plainly giving up all the Fathers for Anti-christian *Papists*. And Bishop *Dudith* in his Epistle to *Beza* (as his Words are quoted by *Beza* himself in the first of his Theological Epistles, *Geneva* 1575) says, 'If that be the Truth which the ancient Fathers have with one accord professed, it must be owned that this Truth will be wholly on the *Papists* Side.' *Si ea veritas est, quam veteres Patres mutuo consensu sunt professi, ea à Pontificiis tota stabit.*

Thirdly, The holy Fathers, with the Church of their Times, have impugn'd and condemned for *Heresy*, several of those Tenets which have been since embraced by the Reformation; for instance, that Doctrine of the *Novatians*, that the Church has not Power to absolve Sinners; of *Aerius*, that the Prayers of the Living do the Dead no good; of *Vigilantius*, that the Invocation of Saints, and the Veneration of their Relicks is Superstition and Idolatry; of the *Donatists*, that the visible Church of Christ spread thro' the World had fail'd, &c. Is it likely then that the Fathers could ever approve a Reformation, the first Authors of which

they must needs have looked upon as condemn'd Hereticks ?

Fourthly, The Fathers in defending the Church against ancient Hereticks have made use of the self same Weapons, which Catholicks employ at present against all modern Sectaries ; such as ' Antiquity, Consent of Nations, Apostolical Succession and lawful Mission, ' Communion with the Chair of *Peter*, the Name of ' Catholick, Church Authority, &c.' Witness *Tertullian's* Book of Prescriptions against Heresies ; *Vincent of Lerines*, his *Commonitorium* ; *St. Augustin's* Book against the Epistle of *Manichæus*, call'd *Fundamentum*, c. 4. his Book of the Unity of the Church, &c. Therefore the Fathers, without quite changing all their Principles, could not possibly be *Protestants*.

Fifthly, The Reformation was set on foot by Instruments whom the Fathers could never have embraced, as Men divinely raised for restoring God's Truth ; because almost all of them broke through the strictest Bonds of religious Vows at their commencing Reformers ; Which was a Proceeding that the Fathers could not look upon but with Horror and Indignation. ' The Breach of a ' religious Vow of Chastity, says *St. Augustin*, *Lib. de Bono Viduitatis*, c. 11, is worse than Adultery. ' And tho' you call it Marriage a thousand Times, says ' *St. Chrysostom* (*ad Theodorum lapsum*) yet I maintain ' 'tis as much worse than Adultery, as God is greater ' and better than Mortals.

S E C T. III:

Apostolical Tradition and perpetual Succession of Doctrine.

A *Apostolical Tradition* is also wholly on the Catholick Side, by the Rules which the Ancients have given to know and discern Apostolical Traditions by.

The first Rule is that of *Tertullian* (*de Præscript.* c. 28.) ' Quod apud multos unum invenitur, non est erratum, sed traditum. That which amongst many ' [*Christian Churches spread far and near throughout the World*] is found one and the same, is no Error, ' but a Tradition. And let any one dare, says he, affirm that they were in an Error who begun this Tradition.

* dition.' By this Rule we are assur'd, that all those Doctrines which were maintain'd with one accord by all Christian Churches before the Reformation, or by as many of them as had any Pretensions to Antiquity, as *Roman Catholicks, Greeks, Armenians, Jacobites, Maronites, Nestorians, Ethiopians, &c.* were Apostolical Traditions. Now such were all or most of those Points in which Catholicks differ from Protestants. For all those Christians before the Reformation (as they do to this Day) offered up the *Masi* as a Sacrifice for the Living and the Dead; believed the real Presence of the Body and Blood of Christ in the blessed Sacrament, held seven Sacraments, invoked the Saints, pray'd for the Dead, had a Veneration for Relicks, Images, &c. Therefore, as it is not likely that so many different and distant Churches (some of which have been divided by Schism from the *Roman Church* these 1300 Years) should all err, as *Tertullian* words it, into one Faith; those Points in which they all agree must needs be *Apostolical Traditions*. See the authentick Testimonies of the Agreement of these Churches with us, in the fore-mentioned Articles in *Monfieur Arnaud's Perpetuité de la Foy*, &c. in his *Réponse General*, and in the additional Volumes of the *Abbé Renaudot*. The Testimonies also of Protestants bearing witness to this their Agreement, in *Unerring Authority*, Preliminary the 5th.

The second Rule for finding out *Apostolical Traditions*, is gathered out of *St. Augustin* [l. 2. de Bapt. c. 7. l. 4. c. 23. & l. 5. c. 23.] which is this, 'Whatever is found to have been held by the universal Church throughout the World, and not to have had its Beginning from any Ordinance of Bishops or Councils, but to have been prior to any such Ordinance, that same is to be esteem'd a Tradition of those by whom the Church was first established, that is, of the Apostles of Christ.' By this Rule this great Doctor proves against the *Donatists*, that Baptism given by Hereticks ought not to be reiterated, because of the ancient Custom of the Church, which received their Baptism: And by this same Rule, Catholicks, with much greater Evidence, maintain the Doctrines and Practices of the Church, which modern Sectaries have protested against, to be

indeed *Apostolical Traditions*, by reason of the long Possession they have obtained through-out all *Christendom*. A Possession which they have not acquired by any Ordinances of Councils, but have had antecedently to any such Ordinances : And which they quietly enjoy'd, long before it was contradicted by any Man, which was certainly the Case of the *Sacrifice of the Mass, of Prayers for the Dead, of the Invocation of Saints, &c.* Therefore these are certainly *Apostolical Traditions*.

The third Rule is that of St. *Irenæus* in his third Book against Heresies, *Chap. iv.* And of *Tertullian* in his Book of Prescriptions, *Chap. xxxii. & xxxvii. viz.* That to discern what *Traditions* are *Apostolical*, and what not, we must have recourse to the Churches founded by the Apostles, and learn from them what the Apostles taught. For as by their Testimony we know what *Scriptures* are *Apostolical*, and what not ; so by their Testimony we are to know what *Traditions* are *Apostolical*, and what not. So that those *Traditions* are to be esteemed *Apostolical*, which have been delivered as such by the Churches founded by the Apostles ; amongst which *the greatest and most ancient*, according to St. *Irenæus* in the same Place, is that of *Rome, founded by the two most glorious Apostles Peter and Paul, to which Church, by reason of its more powerful Principality, ' all must have recourse ; and in which ' the Apostolical Tradition has always been preserved ' by those that are in every Place. A happy Church, ' says Tertullian, Chap. xxxvi. in its Condition, to ' which the Apostles bequeathed their whole Doctrine ' with their Blood.'* This Rule is certainly well grounded : Because as our Lord by himself, and by his holy Spirit, certainly taught his Apostles all Truth : So his Apostles by his Commission certainly delivered all that he taught to the Churches which they founded. So that these are certainly the best qualified to be Witnesses of what the Apostles taught, which are the Things we call *Apostolical Traditions*. By the Application of this Rule, as well as of the two former, to our modern Controversies, the Old Religion must certainly gain her Cause against all Sectaries ; because 'tis publickly notorious to all the World, that when the present Differences in Religion

ligion first began, all Apostolical Churches with one Accord received, held, and maintained those Doctrines and Practices for Apostolical Traditions, which are now rejected and impugned by the Pretenders to Reformation.

Against these Rules our Adversaries object, that all the Churches founded by the Apostles, and in a Word, all Christendom quickly forsook or corrupted the Doctrine of the Apostles, and went astray into Error, Superstition and Idolatry; and therefore there was a Necessity for their Reformation, which, if we will believe them, was nothing else but bringing back again the primitive Doctrine, which had Possession of the Church before she was corrupted with Popery.

This impious pretence, upon which the whole Reformation is grounded, is demonstratively confuted by all those Texts of Scripture quoted in the first Chapter; which assure us that the Church founded by Christ should never be corrupted by damnable Errors. 'Tis also infinitely injurious to Christ, in giving Satan so early a Victory over his Kingdom. It makes the State of the Church of the New Testament far more wretched than was that of the Synagogue, even in the worst of Times. For whereas we don't find in any Part of the History of the Old Testament, that the whole People of God, that is, all the twelve Tribes of *Israel* at once, ever went astray for one half Century together, without being reclaimed and returning to their Duty; and never so universally, but that there always remained Priests and Prophets exempt from the general Corruption; this unhappy reforming System pretends, that the whole Church of God of the New Testament, "Laity and Clergy, Learned and Unlearned, all Ages, Sects and Degrees of Men, Women and Children of whole Christendom, were at once drowned in abominable Idolatry, of all other Vices the most detested by God, and damnable to Man, and that for the Space of 800 Years and more." *Hom. of Peril of Idolatry, Part III.*

But for the more fully confuting this groundless System, which pretends that the primitive Christians were Protestants, till their Successors introduced Popery; and

to demonstrate the perpetual Succession of the Catholick Doctrine from the Apostles, I shall borrow the Words of a modern Writer upon this Subject, which seem to me to put the Matter out of all Dispute.

“ If the Faithful in the first Centuries were Protestants, when and how did their Posterity become Papists ?” [For Papists they certainly were, when *Luther* undertook to reform the Church’s Doctrine, *Anno* 1517; and had been so for many hundred Years.] “ In what Year of the Lord did this Popery first creep into the Church ? Who was the first Author of it ? In what Place was it first broached ? What Opposition did it meet with at its first Appearance, from the Zeal of the Pastors of the Church ? What Disturbances did it cause ? What Books were writ on this Occasion, what Councils held, &c. ? Or was this the only Change in Religion, the only Heresy, which crept into the World without Author, without Date, without Disturbance, without Resistance ; so that the whole World by a strange Revolution from Protestant became Papist, though no one knows how, nor when ?

“ We can trace up Protestantism to the very Year, in which it was first broached, *viz.* 1517, we can name the Day when their first Preacher laid the Foundations of their Religion [by his first Sermon at *Wittenberg* against Indulgencies] “ at which time we could have said to them with Truth, *Your Profession had no Being Yesterday.* We can tell the Author, the Place, the first and chief Abettors of their Doctrine ; the Disturbances it caused ; the Resistance which it met with ; the Books written on both Sides, &c. We can do the same with regard to *Arianism*, and all other Heresies or Innovations in Religion. Let our Adversaries do as much for us, or not accuse us of Innovation. Let them name the Pope or Bishop of *Rome* for these 1700 Years, that brought into the Church a Religion different from that, in which his immediate Predecessor both lived and died. Which, as they certainly cannot do, is a plain Demonstration that the Faith of the Church of *Rome* was never changed.

“ I would here willingly inquire of these Gentle-
 “ men, who would persuade us that *Protestancy* was
 “ the Religion of the first Ages, and that there was a
 “ Time when the whole Church was *Protestant*; whe-
 “ ther these ancient *Protestants*, at the first Appearance
 “ of Popery, all unanimously agreed to embrace it; or
 “ whether a great Part of them stuck out, and re-
 “ mained steady to their ancient Faith? If a great Part
 “ of them stuck out, and continued steady to the *Pro-*
 “ *testant* Religion, what Disputes did this Diversity of
 “ Sentiments produce? What Books were written *pro*
 “ and *con*, as always happens on such Occasions? If all
 “ at once were bewitched into an unanimous Agreement
 “ in *Popery*, why may we not expect that all the Inha-
 “ bitants of this Island should one of these Days go to
 “ Bed *Protestants*, and arise *Papists* the next Morning:
 “ Since it is much more probable, that such a sudden
 “ and universal Change should happen in one Nation,
 “ than that it should happen through the whole World?
 “ I know our Adversaries will say, that *Popery*, as
 “ they call it, was not all brought into the Church at
 “ one Time, but by Degrees: That *Prayers for the*
 “ *Dead* were introduced in the second or third Centu-
 “ ry; *Invocation of Saints* in the third or fourth; and
 “ so of the rest. But this Reply does not at all lessen
 “ the Force of our Argument; as may be easily made
 “ to appear in the aforesaid Instances of *Prayers for the*
 “ *Dead, and Invocation of Saints. Prayers for the Dead*
 “ are laid aside in all the reformed Churches, as vain and
 “ superstitious; though they cannot but acknowledge,
 “ that in the third Century at least, and downwards,
 “ they were maintained and practised by the universal
 “ Church—And *Aerius*, as we learn from St. *Epi-*
 “ *phanus* Hær. 75, and St. *Augustin* Hær. 57, was in
 “ the 4th Century ranked amongst the Hereticks for
 “ presuming to say, *That the Prayers and Alms of the*
 “ *Living did the Dead no Good*. Now if there ever was
 “ a Time when the primitive Christians were *Protes-*
 “ *tants* in this Particular, so as to be convinced that
 “ *Prayers for the Dead* were vain and superstitious: If
 “ this, I say, was the Notion of the Christians of the
 “ first and second Century, how was it possible that

“ their immediate Successors in the third Century should
 “ so unanimously embrace this Practice ; should reckon
 “ it amongst their most ancient Traditions ? [*Tertullian*
de coronâ militis, c. 3.] “ And that the first
 “ Man that offered to oppose it in the following Age,
 “ should upon that Account be condemned as an Here-
 “ tick ? Especially since our Adversaries must acknow-
 “ ledge, that in the third and fourth Century the
 “ Church was well stocked with Prelates, both learned,
 “ and zealous against all Novelties, that would never
 “ have sat still and tamely suffered the *Depositum* of
 “ Faith to be corrupted by any Man.

“ In like Manner as to the *Invocation of Saints*,
 “ which many Protestants accuse of downright Idolatry ; it is confessed by their best Divines to have been
 “ the Doctrine and Practice of the Fathers, at least in
 “ the fourth Century and downwards—It is confessed,
 “ says Mr. *Thorndike*, in *Epil. P. 3. p. 358.* that the
 “ Lights both of the Greek and Latin Church, St. *Basil*,
 “ St. *Gregory Nazianzen*, St. *Gregory Nyssene*, St.
 “ *Ambrose*, St. *Jerome*, St. *Augustin*, St. *Chrysostom*,
 “ St. *Cyril of Jerusalem*, St. *Cyril of Alexandria*,
 “ *Theodoret*, St. *Fulgentius*, St. *Gregory the Great*, St.
 “ *Léo*, and most, or rather all after that Time, have
 “ spoken to the Saints, and desired their Assistance.
 “ Now if there ever was a Time, in which the primi-
 “ tive Christians were Protestants as to this Article ; and
 “ in which they believed, as Protestants now do, that
 “ the Invocation of Saints was Superstition and Idolatry ;
 “ how was it possible, that all on a sudden, the
 “ whole Current of the Fathers in those Times of
 “ Learning, Zeal and Piety, should all run into this
 “ Practice without Resistance from any one, but such as
 “ were condemned Hereticks, *Eunomius*, *Vigilantius*
 “ and *Fausus* ? Certainly these great Lights of Anti-
 “ quity were better qualified to know what was the
 “ Doctrine of their immediate Predecessors, than mo-
 “ dern Protestants at the Distance of 1400 Years can
 “ pretend to be : And 'tis no less certain, that they were
 “ not capable of taking up any Practice, if they had
 “ known that their Forefathers abhorred it as Supersti-
 “ tion and Idolatry.” *Unerring Authority*, p. 160,
 161,

161, &c. The like may be said with regard to all the other Points of modern Controversy, in which the Adversaries of the Church charge her with having altered and corrupted the ancient Faith. And indeed a Person must be a Stranger to Church-History (in which we see by so many Instances, how tenacious the Generality of Christians have been in every Age of the Faith, in which they were brought up; and what Disturbances have been caused, as often as the least Point of the Church's Doctrine has been called in Question) that can imagine that all or any one of the Articles of the primitive Faith could ever be altered, without great Opposition and Disturbance; much less so insensibly, as that no Body should be able to tell how, when, or by whom the Alteration was made. For the Antiquity of the Catholick Religion in these Nations, the Reader may, if he please, consult *Unerring Authority*, Preliminary the Fourth.

CH A P. IV.

*Arguments in Favour of the Old Religion,
from the Nature of Heresy and Schism.*

HERESY, according to Catholicks, is 'an obstinate Adhesion to any Error contrary to divine Revelation, duly proposed to our Belief by the Church of God; that is, contrary to what God has taught, and the Church holds to be a revealed and Apostolical Truth: Or, a wilful Separation from the Doctrine of the Catholick Church in Matters of Faith. According to Protestants, it is an obstinate Defence of Error against a NECESSARY or FUNDAMENTAL Article of Christian Faith.' But the ancient Church knew nothing of this Distinction; and therefore condemned all for Hereticks that dissented from her Doctrine, whether the Articles in which they dissented were of the Number of those, which these Gentlemen call fundamental, or no. And certainly 'an obstinate Defence of Error against any Article which God has taught,' must needs be a damnable Sin: And what Sin is it, if it be not *Heresy*? And who

who shall be Judge in these Cases, what Articles of Christian Faith are necessary to be believed, if not the Church of God, which proposes them to our Belief?

Schism, according to Catholicks, 'is a wilful Separation from the Unity and Communion of the Church, and the Subordination due to Church-Governors. According to Protestants, 'tis a CAUSELESS Separation of one Part of the Church from another.' But who shall be Judge whether the Separation be causeless, or no? Or can there be a just Cause for a Separation from the Catholick Church, with which Christ has promised to abide for ever? *St. Matt. xxviii. v. 19, 20.*

Now the Children of the *Old Religion* are very secure, that in adhering to their Church-Guides, they are neither guilty of *Heresy* nor *Schism*. They cannot be guilty of *Heresy*; because they hold nothing contrary to the Definitions of the Church, or to the Word of God, as interpreted by the greatest Authority upon Earth, *viz.* that of the Church of God. Much less can they be guilty of *Heresy*, according to the Protestant Notion of *Heresy*, *viz.* of *Error in Fundamentals*; since our very Adversaries are obliged to acknowledge, that our Church does not err in *Fundamentals*.

Besides *Heresy* according to the Scripture is a damnable Crime, *Gal. v. v. 20, 21. Titus iii. v. 10, 11. 2 St. Pet. ii. v. 1, 2. St. Jude, v. 13.* The Malignity of which consists in wilfully refusing to believe that which God has taught, after it has been duly proposed to our Belief, by such an Authority, and upon such Grounds, or Motives of Credibility, that it would be highly imprudent to doubt that God has taught it: In which Case the refusing to believe, is highly injurious to God, by calling in Question his Truth. Now Catholicks are very sure they are guilty of no such Crime as this; because they refuse to believe no one revealed Truth, which by a sufficient Authority and upon due Grounds is proposed to their Belief: And in all those Things in which they believe differently from other Christians, they have on their Side the greatest Authority upon Earth, and the strongest Motives of all others to convince them that what they believe is the same as God has taught.

Moreover, the Root of all *Heresy* is Pride and Conceit

ceit of a Man's own Judgment, which he prefers to all other Authority ; for an humble Man can never be a *Heretick*. Therefore the Followers of the Old Religion, who walk in the humble Way of Submission to Church-Authority, and take up nothing of their own Invention, or upon any Presumption of their own Judgment, but follow their Guides of divine Appointment, can never be guilty of the Sin of *Heresy*.

Again. The chief Points of the Doctrine of the Old Religion, which are accused by our Adversaries as *grievous* and *pernicious Errors*, were certainly held long before their pretended *Reformation*, by the whole *Eastern* as well as *Western Church* ; and consequently the holding of them could be no *Heresy* at that Time, when they were held by the *universal Church*, which (as the most learned Protestant Divines allow) never falls into *Heresy*. Now if the holding of these Articles was not *Heresy* then, I would gladly know what can make it *Heresy* at present ? Not the Word of God, which was the same then as it is now. Nor any new Declaration of the Word of God, or Definition of Church or Council ; because the most authentick, and most universal that has been since, has been on the Side of the Old Religion.

And as we are secure against *Heresy* by following the *Old Religion*, so are we also against the Guilt of *Schism* : Because we never broke off from the Communion of any more ancient or superior Church, or withdrew our Obedience from any Church-Governors, keeping within the Bounds of a due Subordination to our Superiors. Now as *Rebellion* in the State, so *Schism* in the Church can only be when a lesser, or at least an inferior Part, separates from the greater or superior ; which, as I have said, was never our Case, who never went out from any greater or superior Church ; but in all Divisions of Religion, that ever yet have been, we have always had at the Time of the Beginning of such Division, both a Majority of Number, and a Pre-eminence of Dignity and Authority with respect to those that have been divided from us. We are the great Body of Christians descending from the Apostles, from which all other Sects at their first Beginning separated themselves ; and whose Authority they all acknowledged before the Separation. Therefore we cannot possibly be *Schismaticks*. If

If it be objected that the Guilt of *Schism* lyes at our Door, for giving Cause to it, by insisting upon Terms of Communion which could not in Conscience be complied with, and casting out of our Communion all those that refused to concur with our Innovations: We answer first, that it has always been the Method of all *Schismatics* to charge the Church with giving Cause to the *Schism*. 2dly, That the Pretence of *Conscience* against Church-Authority is also an old threadbare Cloak, by which all Hereticks and *Schismatics* have sought to cover their Obstinacy and Pride: And that it has also been the Way of all *Innovators* to accuse the Church of *Innovations*. 3dly, That the Church-Governors have been authorized by Christ to be *Judges* in these Cases, *St. Matt. xviii. v. 17.* and to cast out of the Communion of the Church such as obstinately refuse to hear and obey them. 4thly, That even supposing the Case of an *unjust Excommunication*, the Person excommunicated is not thereby authorized to set up Altar against Altar; nor does the *Excommunicator* thereby forfeit all Authority, or become a *Schismatick*. 5thly, That the Person excommunicated, is not a competent Judge of the Justice or Injustice of the Sentence of his Superiors. 6thly, That in the Case of modern Sectaries, they did not stay till they were cast out of the Church, but run out of it of their own Accord, and enticed as many as they could to come out after them. In fine, that at the Time when the Division began, we only continued where we were, in the Terms of Communion which had been fixed long before; therefore they broke off from us, not we from them: As the Ship breaks loose from the Shore, not the Shore from the Ship; because the Shore continues just where it was. From all which it is visible, that the Guilt of *Schism* is not on our Side.

Besides, the Professors of the Old Religion wear none of the Badges, whereby Scripture and Antiquity will have us know and distinguish Hereticks and *Schismatics*. Such as, 'Preaching without being sent, *Jerem. xxiii. v. 21.* *Rom. x. v. 15.* *Heb. v. v. 4.* Not entering into the Sheepfold by the Door, but climbing up another Way, *St. John x. v. 1.*' Going out of the

the established Church, and the Communion of the undoubted Successors of the Apostles, 1 St. *John* ii. v. 19. 'Separating themselves, St. *Jude* v. 19. Causing 'Divisions and Offences contrary to the Doctrine 'which the Children of the Church have learnt, *Rom.* 'xvi. v. 17. Preaching to them a new Gospel, *Gal.* i. 'v. 8, 9. Wolves in Sheeps cloathing, but easily 'known by their evil Fruits, St. *Matt.* vii. v. 15, 16. 'Perpetually chopping and changing, and varying from 'their own Rules, *Tertullian* de Præscript. Chap. 42. 'Rising long after the Church from which they separated themselves, *Tertullian*, *ibid.* Chap. 31.' where he gives us this Rule to distinguish Hereticks by, as a Sentence that shall stand for the Condemnation of all future Heresies. 'Id esse dominicum & verum, quod 'est prius traditum ; id autem extraneum & falsum, quod 'est posterius immissum.' That is of the Lord and is true, which was of elder Date ; but that is foreign and false which came in later.

Now as it is evident that none of these Marks of Error and Schism agree to the Old Religion and its Professors, so 'tis visible that they have all been found in every one of the modern Sects : Who all, from their very first setting out, preached without any Mission, either *ordinary* from the Church, or *extraordinary* from God ; [of which more hereafter] and consequently did not enter into the Sheepfold by the Door : They all went out and separated themselves from the ordinary Succession of the Church ; 'caused Divisions and Offences, 'preached a new Gospel ;' fell out immediately amongst themselves ; and have ever since been daily varying in their Doctrine, and uncertain what they would be at : In fine, have all from the very Beginning brought forth such Fruits, as could never spring from a good Tree ; of which also we shall say more hereafter.

But setting all this aside, 'tis easy to prove the Guilt of *Schism* upon them all, from this plain matter of Fact. At the Time of their first Origin, when they separated themselves from the *Roman* Church, they did not embrace the Communion of any other Church then in Being ; but stood all alone upon their own Bottom, divided from all Churches upon Earth, which was
confessedly

confessedly *Luther's* Case, about the Year 1517. Therefore if at that Time there any where was a true Church of Christ upon Earth, (as there always is, if the Scripture and Creed be true) the first Authors of all these Sects originally separated themselves from the true Church of Christ, wheresoever or which soever she was; because they separated themselves from all Churches pure or impure, which had any Being upon Earth before their Time, and consequently they were all guilty of *Schism*.

Neither is it much harder to prove the Guilt of *Heresy* upon them all. Because from their very first setting out they all obstinately maintained sundry Doctrines condemned by the Universal Church, as heretical and contrary to divine Revelation, many Ages before. Now that which is once *Heresy*, is always *Heresy*; as that which is once Truth, is always Truth.

Nor is there indeed any Rule by which the ancient or modern *Arians*, for Example, can be proved to be Hereticks, but what will prove the same with regard to the Sectaries of these Days: Both the one and the other were and are willing to be judged by the Scriptures as interpreted by themselves: Both the one and the other have been condemned by the Scriptures as interpreted by the Church. Therefore either both are Hereticks, or neither.

CHAP. V.

Arguments from the Creed.

IN the Apostles Creed we make a Profession of believing, 'the holy Catholick Church, the Communion of Saints; and in the *Nicene* Creed, the one 'Catholick and Apostolick Church.' These two Creeds (together with that of St. *Athanasius*) 'ought 'thoroughly to be received and believed, says the 8th 'of the 39 Articles, For that they may be proved by 'most certain Warrants of holy Scripture.'

Hence it is easy to form this Argument in favour of the *Old Religion*. The whole Creed, and every Article thereof, must be always true; 'as being through-

ly to be received and believed by all Christians at all Times, and proved by certain Warrants of holy Scripture, which at no Time can be false. Therefore Christ must always have, and had always a true Church upon Earth, as well before the Reformation as since. And this Church always was, always is, and always shall be, as 'tis professed in the Creed, *One, Holy, Catholick, and Apostolical*; and consequently always *Orthodox* in her Faith. For how can a Church be *holy*, if her Doctrine or Practices authorized by her Doctrine, be *superstitious* and *impious*? How can she be *Catholick*, (which Word, according to the Use of all Ages, signifies not only *Universal*, but also *Orthodox*) if her Belief be *Unorthodox*? How can she be *Apostolical*, if she condemns what the *Apostles* taught, and teaches what they condemned? How can she be the *Communion of Saints*, as is also professed in the Creed, if the Terms of her Communion be unlawful and wicked?

The Belief therefore of the Church of Christ, not only as *actually being*, but also as being at all Times *holy, Catholick and Apostolical*, and consequently as being always *Orthodox* in her Doctrine, is, and has been in all Ages an Article of the Creed; and therefore a *fundamental Point* of Christian Faith. See Bishop Pearson's *Expos. of the Creed*, Edit. 4. p. 335, 341, and 342. Mr. Thorndike in his *Letter concerning the present State of Religion*; and Archbishop Laud, p. 142.

The Consequences which flow from the Premises are, First, that the Church of Christ could never stand in need of a Reformation of her Faith. 2dly, That all Pretenders to such a Reformation were guilty, not only of a *Schismatical* Presumption in separating themselves from a Church *ever Holy* and *ever Orthodox*; but also of an *heretical* Error against a fundamental Article of the Creed. 3dly, That none of these Pretenders to Reformation, at their first setting up their Religion, could say the Creed without telling a Lie, when they came to that Article, 'I believe the Holy Catholick Church, the Communion of Saints.' For how could they that charged all Churches upon Earth with *wicked Errors*, believe a *holy Catholick Church*?

Or,

Or, how could they pretend to believe the *Church*, when they made themselves wiser than the *Church*? 4thly, That no modern Sectaries can have any Share in that *Church*, which we profess in the *Creed*, because the very Foundation of their Religion gives the Lie to the *Creed*: For the whole Fabrick of their Religion is raised upon the Pretence of the *whole Church's* having gone astray from the Gospel of Christ; which is a Notion directly opposite to that *perpetual Orthodoxy* which is most certainly implied in this Article of the *Creed*, 'I believe the Holy Catholick Church.' 5thly, That the *Old Religion* alone can be that 'one, holy, Catholick and Apostolick Church,' which in the *Creed* is proposed to our Belief.

CH A P. VI.

Arguments in favour of the Old Religion, from the Marks or Properties of the Church set down in the Creed.

THE Marks or Properties of the true Church, according to the Apostles and *Nicene Creed*, are these: She is *One*, she is *Holy*, she is *Catholick*, and she is *Apostolical*. Of which we shall treat in Order.

S E C T. I.

Unity of the Church.

THAT the true Church of Christ is always *one*, and can be *but one* in her Faith and Communion, appears from many Texts of Scripture. Song of Solomon, vi. v. 9, 10. 'My Dove, my undefiled is BUT ONE—fair as the Moon, clear as the Sun, terrible as an Army with Banners.' St. John x. v. 16. 'Other Sheep I have, which are not of this Fold, [*viz.* the *Gentiles*, who were then divided from the *Jews*] them also I must bring, and they shall hear my Voice, and there shall be ONE FOLD and ONE SHEPHERD. Ephes. iv. v. 4, 5. 'There is ONE BODY, and ONE SPIRIT, as you are called in ONE HOPE of your Calling; ONE LORD, ONE FAITH, ONE BAPTISM

Rom.

Rom. xii. v. 5. 'We being many are ONE BODY in Christ, and every one Members one of another, St. *John xvii. v. 20, 21.* 'Neither pray I for these alone [*the Apostles*] but for them also that shall believe in me through the Word, that they all may be ONE.' Nor could the Church or Kingdom of Christ, as we have already taken Notice, long subsist without this *Unity*. 'For every Kingdom divided against itself is brought to Desolation, and every City or House divided against itself shall not stand, St. *Matt. xii. v. 25.*'

Hence, where this *Unity* is wanting, 'tis a certain Mark that the true Church of Christ is not there. And consequently that Scheme of many Protestants must fall to the Ground, which maintains, that the Church of Christ is not in *one only Communion*; but is a Collection of many disagreeing Sects divided from each other in Faith and Communion: For here is no *Unity*, and consequently, this cannot be the true System of the Church of Christ, which according to the Scripture and Creed is *ever one*.

For the same Reason the *Reformation* in general, or the *Reformed Church* taken in that Latitude as to comprize the whole Collection of *Protestant* Sects, cannot be the true Church of Christ; because it wants this Mark or Property of *Unity*. *Luther* to his dying Day looked upon the *Zuinglians*, and all that denied the real Presence, as Hereticks and Aliens from the Church of God. [See his lesser *Confession*, and his Theses against the *Lozanists*, T. 7. Fol. 503. 2.] His Followers have inherited the same Notions to this Day with regard to the *Calvinists*. The Church of *England Protestants* look upon the *Dissenters* as Schismatics; and the *Dissenters* avoid the Communion of the established Church, as not sufficiently purged from Superstition and Idolatry. Can this be the *one Fold* of Christ? or can his Sheep run so many opposite Ways?

Nay, so far are *Protestants* in general from this *Unity*, which is one of the Marks of the true Church of Christ, that there are scarce the least Footsteps of it to be found in any one Sect or Denomination of them: For pick out which you please of these Sects, and examine into their whole System of Faith, and you will find

find no Agreement either with one another, or with the first Authors of their Sect. Infomuch that, as Experience teaches, if you go to consult any two Ministers, 'tis great Odds they don't both agree throughout in their Notions of Religion; and neither the one, nor the other with the first Reformers; whose Systems they have all forsaken. Nor are their Disagreements in Matters of small Moment, but of the highest Importance: Some in every Sect are *Arians* with relation to the Trinity; many are *Latitudinarians*; great also are their Differences with relation to 'Church-Government, Church-Authority, the Necessity and Nature of the Sacraments, the Presence of the Body and Blood of Christ in the Lord's Supper; Free-Will; Predestination; The State of Souls departed; The Necessity of Faith in Christ for Salvation; Lay-Baptism, &c.' The last of which Controversies, as it is decided by most of the modern Divines of the *English* Protestant Church, unchristens, and consequently unchurches, not only all the *Dissenters* at home, but also all their Protestant Brethren abroad, that is, all the *Lutherans* and *Calvinists*; who having no Bishops, consequently, in the System of those Divines, have no other Ministers than meer Laymen.

Nor is there any Way left amongst *Protestants*, for their Church to put an End by her Authority to these Contests of her Children; since they can never be persuaded that they are obliged to pay any greater Defe-
 rence to her Decisions, than their Forefathers, the first Reformers, were to the Decisions of the whole Church then in Being.

But how is it then with the Catholick Church, with regard to this *Unity*, which is one of the Properties of the true Church of Christ? Why she is *one*, by the Union of all her Children in *one* Faith, and *one* Uniform Profession of Faith, unalterable and unviolable, *viz.* that published by *Pius IV.* in maintaining every Article whereof all Catholicks throughout the World unanimously conspire. She is *one* by the Union of all her Children in *one* Communion. And for the maintaining this *one* Faith and *one* Communion, she has *one* visible Head, and is guided by *one* Church-Authority, to
 which

which all her Children are obliged to assent ; and by which all Disturbers of Unity, and Innovators in Faith are cut off from her Society.

So that the Followers of the Old Religion, in Point of Unity, have clearly many Advantages above Protestants. 1st, Because all Catholicks agree in *one* Confession or Profession of Faith : Protestant Churches could never yet agree in any *one* such Confession. 2^{dly}, Because all Catholicks, however spread throughout the World, are in *one* and the *same* Communion : Protestants are divided into many separate Sects, which refuse to communicate one with another. 3^{dly}, Because all Catholicks have *one* visible Head of the Church, *one* Apostolick See, the Center of Unity, (of which more by and by) to which all are subject, and in which all are united. Protestants, as the learned Sir *Edwin Sandys* long ago complained [Relation of the Religions of the *West*] ' are as severed, or rather scattered Troops, ' each drawing adverse Way, without any Means to ' pacify their Quarrels ; no Patriarch, one or more, ' to have a common Superintendence or Care of their ' Churches, for Correspondence and Unity : No ordinary Way to assemble a general Council of their ' Part, &c.' 4^{thly}, Because Catholicks embrace a *Rule of Faith* which must needs maintain them in *Unity*, viz. *the Word of God*, as interpreted to them by the Church, to whose Authority they all hold themselves bound to submit : So that if any Dispute arise, when once the Church has interposed her Judgment, whosoever presumes to dissent, is no longer looked upon by Catholicks as one of their Society, but as a Heretick and a Schismatick. Protestants on the other Side maintain a *Rule of Faith*, which, human Weakness considered, is utterly inconsistent with *Unity* in Religion, and cannot but be a perpetual Source of endless Divisions. Such is the *Scripture*, or *Word of God*, as interpreted by each one's private Judgment. For when Protestants appeal to Scripture, as *the only Rule of Faith*, they don't mean the Scripture, as interpreted to them by the Church ; for if they had gone by this Rule, their Reformation would have been stifled in the very Cradle ;
much

much less do they mean the Scripture as interpreted by any particular Minister or Preacher ; but as interpreted by every Christian of sound Judgment, who has, according to the Principles of the Reformation, a Right to interpret it for himself, and is no more obliged to follow the Interpretation of *Luther*, for Example, or of *Calvin*, or of any other Divine, Synod, or Church, if their Interpretation seems not to him agreeable to the true Meaning of *God's Word*, than They were obliged to follow the Interpretation of the Catholick Church. Whosoever disallows of this *truly Protestant Rule of Faith*, must condemn the Reformation begun by a single Man, in Opposition to the whole World : And whosoever maintains this Rule must consequently allow all those that steer by it to be *true Protestants*, howsoever disagreeing their Principles in Religion may otherwise be, nay, tho' there were not two of them all, as we have said elsewhere, that agreed in any one single Article, except this, of taking the *Bible alone*, as interpreted by themselves, for their *Rule of Faith*. Which indeed is the only Article in which they all agree, and the Source of all their Disagreements ; so that there can be no Hopes of their ever being united in *one Body*, as long as they follow this *Rule of Faith*. So much have Catholicks the Advantage over Protestants in this Point of Unity.

As to the Disputes amongst Catholick Divines, which our Adversaries sometimes alledge, in order to disprove the Unity of the Church : It may suffice for an Answer to this Objection, to remark two Things. 1st, That these Differences are never in Matters decided by the Church ; and consequently are only in Matters of Opinion, never in Matters of Faith. 2^{dly}, That these Differences make no Breach of Communion ; and consequently divide not the *Unity* of the Church. Can Protestants say as much of the Differences that are amongst them, which have split their Reformation into so many jarring Sects, which have no Communion one with another ?

S E C T. II.

Communion with the See of Peter, the Center of Unity.

ONE great Means for maintaining the Church in *Unity*, was the Institution of *one* chief Pastor to have a Superiority and Superintendency over the rest ; that so all being subject to *one*, might be united in *one* Center : Upon this Account, as the holy Fathers have observed, our Lord made choice of *St. Peter*, to make him the Chief and Head among the Apostles, ' that a Head being constituted, says *St. Jerome*, [Lib. 1. ' contra Jovin.] occasion of Schism might be taken away ' Ut capite constituto Schismatis tolleretur occasio. See also *St. Cyprian*, Lib. de Unitate Ecclesiæ, *St. Optatus* Lib. 2. contra *Parmenianum*, &c.

In Effect, nothing can be more evident from Scripture, than that our Lord did make *St. Peter* the chief Pastor of the Church ; giving him a Name that implied no less than a *Rock* or *Foundation-Stone*, *St. John* i. v. 42. declaring that upon *this Rock* he would build his Church, *St. Matt.* xvi. v. 18. promising him ' the Keys of the Kingdom of Heaven, with the chief Power of binding and loosing, v. 19. praying for him that ' his Faith might not fail,' and giving him the Commission to confirm his Brethren, viz. the rest of the Apostles, *St. Luke* xxii. v. 31, 32. In fine, three times solemnly committing to his Care all his *Lambs* and all his *Sheep*, without Exception, that is, his whole Flock, *St. John* xxi. v. 15, &c. after having asked him, ' Dost thou love me more than these ?'

And as our Lord was pleased to constitute one Head among the Apostles in the Person of *St. Peter*, as the best Preservative against Schism, and the best Form of Church-Government ; so 'tis not in the least to be questioned, but that he designed the same Form of Government to continue in his Church till the End of the World ; and that *St. Peter's* Prerogative should descend to his Successors : For how can any Christian imagine Christ should appoint a Head for the Government of his Church, and maintaining of Unity during the Apostles Time, and design another kind of Government for succeeding

ceeding Ages, when there was like to be so much more need of a Head? Consequently it must be granted, that St. Peter's Supremacy was by Divine Institution to descend to his Successors: And these Successors are no others than the Bishops of *Rome*. For neither has the Church of God ever acknowledged any others, nor have any others claimed the Title of St. Peter's Successors; and in that Quality exercised Jurisdiction in all Parts of the Church from the earliest Times of Christianity.

Hence the Holy Fathers have frequently appealed to the *Roman* Succession and Tradition, as the Touchstone of Orthodox Faith; have looked upon the *Roman* Chair as the Center of Catholick Unity, and ever alledged the Communion with the Apostolick See as a Mark of the true Church, and an invincible Argument against all Sectaries. Witness the following Testimonies.

1. St. *Irenæus*, Bishop of *Lyons*, and Martyr in the second Century, who in his younger Days had been a Hearer of St. *Polycarp*, Disciple of the Apostles, in his third Book against all Heresies, Chap. 3. thus delivers himself. "Because it would be an endless Business in a
 " Work like this to trace up the Successions of all the
 " Churches; we alledge the Tradition which that
 " greatest and most ancient Church, well known to all,
 " founded and established at *Rome* by the two most glorious Apostles *Peter* and *Paul*, has received from the
 " Apostles, and the Faith which has been there delivered, coming down to us by Succession of Bishops; and
 " so we confound all those who either through a wicked
 " Self-complacence or Vain-glory, or else through
 " Blindness and Error of Judgment, make unlawful
 " Assemblies [*præterquam oportet colligunt.*] For to this
 " Church by reason of its more powerful Principality,
 " [*propter potentiores*, or, as others read it, *potiorem*
 " *principalitatem*] it is necessary that every Church resort, [or have recourse, *necesse est omnem convenire*
 " *Ecclesiam*] that is, the Faithful on all Sides. In
 " which [Church] the Apostolical Tradition has always
 " been preserved by those that are in every Place.

After

After this he sets down the Succession of the Bishops of Rome thus. "The Apostles having founded and established the Church, entrusted the Episcopal Ministry to *Linus*, who is mentioned by *St. Paul* in his Epistles to *Timothy*. To him succeeded *Anacletus*. After him *Clement*, the Third from the Apostles, inherited the Bishoprick, who also had seen the blessed Apostles and conversed with them To this *Clement* succeeded *Evaristus*; and to *Evaristus*, *Alexander*; to whom succeeded *Xystus* the Sixth from the Apostles. After him came *Telesphorus*, who also suffered a glorious Martyrdom. Then *Hyginus*; after him *Pius*. To whom succeeded *Anicetus*, who had for his Successor *Soter*. And now *Eleutherius* in the twelfth Place from the Apostles inherits the Bishoprick. By this Order and Succession the Tradition of the Apostles in the Church, and the Preaching of the Truth has come down to us. And this is a full Evidence, [*plenissima ostensio*, a clear Demonstration] that it is one and the same Life-giving Faith, which from the Apostles Days has been preserved in the Church till now." So far *St. Irenæus*.

2. *Tertullian*, a Writer of the same Age, makes use of the same Argument against all Hereticks, "[*Lib. Præscript. Chap. 36.*] Come on now, says he, you who have a Mind to exercise a laudable Curiosity in the Concern of your Salvation. Run through the Apostolick Churches, in which to this Day is maintained a Succession in the very Chairs of the Apostles, [*apud quas ipse adhuc Cathedræ Apostolorum suis præfidentur locis.*].—If you are near *Italy*, you have *Rome*, from whence we also (*Africans*) have Authority at Hand. A Church happy in her Condition, to which the Apostles bequeathed their whole Doctrine with their Blood: Here *Peter* was honoured with the Resemblance of our Lord's Passion: Here *Paul* was crown'd with the Martyrdom of the Baptist: Here *John* the Apostle, after coming out without Hurt from the burning Oil, received Sentence of Banishment into an Island. Let us see what this Church has learnt, what she has taught, &c."

Where he goes on confuting all the prevailing Heresies

of those Days by the Doctrine of the Church of Rome.

3. St. Cyprian, Bishop of Carthage, and Martyr in the third Century, in his 55th Epistle to Pope Cornelius, complaining of certain African Schismatics, delivers himself in this Manner. " Moreover they dare to cross
" the Seas, and carry Letters from their Schismatical
" and profane Faction to the Chair of Peter and the
" principal Church from which the Priestly Unity has
" its Origin. [*Ecclesiam principalem, unde Unitas*
" *Sacerdotalis exorta est*] not considering that the Ro-
" mans are they whose Faith was praised by the Apostles, (*Rom. i.*) to whom false Faith [*Perfidia*] has no
" Access."

4. St. Optatus Bishop of Milevis in Numidia, and one of the principal Champions of the Church of God against the Donatists, in his second Book against Parmenianus the Donatist, Bishop of Carthage, thus addresses himself to his Adversary. " You cannot pretend to be ignorant that Peter held first the Bishop's
" Chair in the City of Rome, in which Peter, Head of
" all the Apostles sat—in which one Chair, Unity might
" be maintained by all; lest the rest of the Apostles
" should each one claim his own separate Chair. So
" that he is now a Schismatick and an Offender, who
" against this single Chair erects any other. In this
" one Chair, which is the first of the Properties of the
" Church, Peter first sat; to him succeeded Linus, to
" him Clement, &c. to Liberius succeeded Damasus;
" to Damasus, Siricius, the present Bishop, with whom
" we (the Catholics of Africa) and all the World
" communicate. Give you now an Account of the Origin of your Chair, you who claim to yourselves the
" holy Catholick Church. So far St. Optatus.

5. St. Jerome writing to Pope Damasus, Epist. 57. Anno 376. " Because the East divided by intestine
" Jarrs rends in Pieces the seamless Coat of Christ,—
" so that in the midst of these broken Cisterns, that
" hold no Water, it is hard to find out the sealed
" Fountain and inclosed Garden: Therefore have I
" thought it proper to consult the Chair of Peter, and
" that Faith which was praised by the Mouth of the
" Apostle,

the OLD RELIGION.

“ Apostle, seeking from thence Food for my Soul,
“ where I first put on the Garment of Christ.—I am
“ joined in Communion with your Holiness, that is,
“ with the Chair of *Peter* : Upon that Rock I know
“ the Church is built : Whoever eats the Lamb out of
“ this House is profane ; whosoever is not in (this)
“ Ark shall perish in the Deluge. I know not *Vitalis*,
“ I reject *Meletius*, I am ignorant of *Paulinus*, (He
speaks of the three that at that Time contended for
the patriarchal See of *Antioch* :) “ Whosoever gathers
“ not with thee, scatters ; that is, He who is not of
“ of Christ, belongs to Anti-christ.

And in his 58th Epistle to the same Pope. “ On
“ one Side of me, the *Arian* Fury rages supported by
“ the Secular Power ; on the other Side, the Church
“ (of *Antioch*) divided into three Parts seeks to draw
“ me to her.—In the mean Time I cry out, Who so-
“ ever is joined with the Apostolical See, He is my
“ Man. So far St. *Jerome*.

6. St. *Augustin* in his Psalm against the *Donatists*,
thus bespeaks these Schismatics. “ Come, Brethren,
“ if you have a Mind to be engrafted in the Vine.
“ 'Tis a Pity to see you lie lopped off in this Manner
“ from the Stock. Reckon up the Prelates in the very
“ See of *Peter* ; and in that Order of Fathers, see
“ which has succeeded which. This is the Rock over
“ which the proud Gates of Hell prevail not. He
makes use of the same Argument of the Succession of
Bishops of *Rome* from St. *Peter*, against the *Donatists*,
in his 165th Epistle to *Generosus* : And against the *Ma-
nichæans* and all other Hereticks, in his Book, ‘ of the
“ Advantage of Believing, c. 17.

And in his Book against the Epistle of *Manichæus*,
which was called the *Foundation*, Chap. 4. he gives it
amongst other Arguments or *Motives of Credibility*,
which made him prefer the Catholick Communion to
all others ; where he writes as follows : “ Not to speak
“ of that most sincere Wisdom, which you (*Manichæ-
ans*) do not believe to be in the Catholick Church,
“ there are many other Things which most justly hold
“ me in her Communion. 1. The Agreement of Peo-

“ple and Nations. 2. Her Authority begun by Mi-
 “racles, nourish’d by *Hope*, encreased by *Charity*, con-
 “firm’d by *Antiquity*. 3. A *Succession* of Priests de-
 “scending from *Peter* the Apostle, to whom Christ af-
 “ter his Resurrection committed his Flock to the pre-
 “sent Bishop. *Lastly*, the very Name of *Catholick*,
 “of which this Church alone has, not without Rea-
 “son, in such Manner kept the Possession, that tho’
 “all Hereticks desire to be called *Catholicks*, if a
 “Stranger ask them where the *Catholicks* go to Church,
 “none of them all has the Face to point out his own
 “Church or Meeting-house. So far *St. Augustin*. And
 let the World judge by this what his Sentiments
 would be of modern Sectaries.

From all that has been said in this Section we gather
 the following Arguments in Favour of the *Old Religion*.

1. We alone communicate with the Successors of *Peter*,
 to whom Christ committed his whole Flock: There-
 fore, we alone are the Sheep of Christ. 2dly, The
 Chair of *Peter* was according to all Antiquity establish-
 ed by Christ to be the *Center of Unity* to the whole
 Church: We alone are united to this *Center of Uni-*
ty. 3dly, The *Roman* Succession and Tradition is ever
 urged by the Fathers as an invincible Argument against
 all Sectaries: This Succession and Tradition is wholly
 on our Side. That this may appear in a clearer
 Light, I shall, following the Example of the Ancient
 Fathers, here set down the Succession of the Bishops of
Rome from *St. Peter* (whom all Antiquity ever ac-
 knowledged, as Bishop *Pearson* † has demonstrated,
 for the first Bishop of that See) to the present Pope.

† *Opera Posthuma*, London 1688. p. 27, &c.

SECT.

SECT. III.

The Succession of the Bishops of Rome from St. Peter to this Day.

The first Century.

St. PETER } THESE three were Disciples of the
Linus } Apostles, and have place imme-
Cletus } diately after the Apostles in the sacred
Clement. } Canon of the Mass.

The second Century.

ANACLETUS. He was also a Disciple of the Apostles; and is by many, by reason of the Affinity of the Name, confounded with *Cletus*; and upon that Account by St. *Irenæus* and others placed before *Clement*. But the *Roman Missal* and *Breviary* distinguish them. In which St. *Cletus* is commemorated on the 26th of *April*, and St. *Anacletus* on the 13th of *July*.

Evaristus, honoured as a Martyr, *October 26*.

Alexander I., rank'd amongst the Martyrs in the Canon.

Sixtus or *Xystus I.*

Telephorus, martyr'd under *Antoninus*.

Hyginus, commemorated as a Martyr, *Jan. 11*.

Pius I. honour'd as a Martyr, *July 1*.

Anicetus, honour'd as a Martyr, *April 17*.

Soter, honour'd as a Martyr, *April 22*.

Eleutherius, honour'd as a Martyr, *May 26*. He sent *Fugatius* and *Damianus* into *Britain*, who converted *Lucius* and his People to the Christian Faith. *Bede*. l. i. c. 4.

Victor, honour'd as a Martyr, *July 28*. He cast *Theodotus* of *Byzantium* out of the Church, for denying the Divinity of Christ; and threatened to excommunicate the Bishops of the Lesser *Asia* for keeping *Easter* at an undue Time. *Eusebius* l. 5. Hist. c. 24.

The third Century.

ZEPHYRINUS, honour'd as a Martyr, *August 26*.

- Calixtus* I. honour'd as a Martyr, *October*, 14.
Urbanus I. honour'd as a Martyr, *May* 25.
Pontianus, honour'd as a Martyr, *Nov.* 19.
Antenus, martyr'd under *Maximin* I.
Fabianus, martyr'd in the Persecution of *Decius*.
Cornelius, martyr'd under *Gallus* and *Volusianus*.
Lucius, honour'd as a Martyr, *March* 4.
Stephen I. martyr'd under *Valerian*.
Sixtus or *Xystus* the Second, martyr'd also under *Valerian*.
Dionysius.
Felix I. martyr'd under *Aurelianus*.
Eutychianus.
Caius, honour'd as a Martyr, *April* 22.
Marcellinus, martyr'd under *Dioclesian*.

The fourth Century.

MARCELLUS, honour'd as a Martyr, *January* 16.

- Eusebius*.
Melchiades, honour'd by the Church, *Decem.* 10.
Silvester, honour'd *Decem.* 31. Under him was held the great Council of *Nice*, of 318 Bishops, *Anno* 325, in which the *Arian* Heresy was condemned.
Marcus, honour'd *Oct.* 7.
Julius, under him was held the General Council of *Sardica* against the *Arians*, *Anno* 347.
Liberius. He was sent into Banishment by *Constantius* the Emperor, for opposing the *Arians*; and was afterwards prevail'd upon to subscribe the equivocal Formulary of *Sirmium*: But he quickly repaired this Fault, and continued to his dying Day a stout Assertor of the Catholick Faith. In his Absence *Felix* was put in his Place, who is said by some Authors to have ended his Days by Martyrdom.
Damasus, honour'd by the Church, *Dec.* 11. He condemned the Proceedings of the Council of *Ariminum*, in which the *Arians* by Force and Fraud imposed an ambiguous Formulary of Faith upon the Orthodox Prelates. In his Time was held the General Council of *Constantinople* of 150 Bishops against the *Macedonians*, *Eunomians* and *Apollinarists*, *Anno*, 381.

Siricius

Siricius.

Anastasius.

The fifth Century.

INNOCENT I. honour'd as a Saint, *July 28.* He received the Appeal of St. *John Chrysostom*, and condemn'd the *Pelagians*.

Zosimus.

Bonifacius I.

Celestinus I. He commissioned St. *Cyril* to proceed by the Authority of the Apostolick See to depose *Nestorius* Patriarch of *Constantinople*; and presided by his Legates in the General Council of *Ephesus*, of 200 Bishops, *Anno 431.* held against the *Nestorians*. He also sent St. *Palladius* into *Britain*, and St. *Patrick* into *Ireland*, who preached the Word of Life to the *Scots* and *Irish*.

Sixtus III.

Leo the Great. He presided by his Legates in the General Council of *Chalcedon* of 600 Bishops, *Anno 451,* against the *Eutychians*. He is honour'd by the Church, *April 11.*

Hilarius.

Simplicius.

Felix III. He excommunicated *Acacius* Patriarch of *Constantinople* for favouring the *Eutychians*.

Gelasius I.

Anastasius II.

Symmachus.

The sixth Century.

HORMISDAS.

John I. Was put in Prison by the *Arian* King *Theodorick*, and died there. He is honoured among the Martyrs, *May 27.*

Felix IV.

Boniface II.

John II.

Agapetus I. He deposed *Anthimus* the heretical Patriarch of *Constantinople*.

Silverius. He died in Banishment for refusing to restore the aforesaid *Anthimus*, and is honoured among the Martyrs, *June 20.*

Vigilius. In his Time was held the fifth General Council at *Constantinople*, Anno 553.

Pelagius I.

John III.

Benedict I.

Pelagius II.

Gregory the Great. He sent St. *Augustin* and his Companions into *England*, who converted King *Ethelbert* and his People to the Faith of Christ. He is honoured among the Saints, *March 12.*

The seventh Century.

SABINIANUS.

Boniface III.

Boniface IV.

Deusdedit.

Boniface V.

Honorius I.

Severinus.

John IV.

Theodorus.

Martin I. He condemned the *Monothelites* in the Council of *Rome*, of 105 Bishops; and was thereupon sent into Banishment by *Constans* the heretical Emperor. He is honour'd by the Church among the Martyrs, *Nov. 12.*

Eugenius I.

Vitalianus.

Domnus I.

Agatho. He presided by his Legates in the sixth General Council, held at *Constantinople* against the *Monothelites*, Anno 680.

Leo II. He is honour'd by the Church as a Saint, *June 28.*

Benedict II.

John V.

Conon. He sent St. *Kilian* an *Irishman* to preach the Word of Life in *Germany*; who was the Apostle of the *Franconians*.

Sergius

Sergius I. He ordain'd and sent *St. Willibrord* into the *Netherlands*: Who was the *Apostle of Holland*.

The eight Century.

JOHAN VI.
John VII.
Sisinnius.
Constantin.

Gregory II. He sent *St. Boniface* into *Germany*; who converted the *Hessians, Thuringers, Westphalians* and *Saxons*.

Gregory III.
Zacharias.
Stephen II.
Stephen III.
Paul I.

Adrian I. He presided by his Legates in the seventh General Council of 350 Bishops, held at *Nice*, Anno 787. against the *Iconoclasts*: Who were so blind as to imagine they did Christ a Service in effacing his Images.

Leo III.

The ninth Century

STEPHEN V.
Paschal I.
Eugenius II.
Valentin.
Gregory IV.
Sergius II.
Leo IV.
Benedict III.

Between *Leo IV.* and *Benedict III.* certain fabulous Writers pretend to place a Woman Pope; whom they call *Joan*, affirming that she held the See for two Years. But the Learned are now all agreed that this Female Pope never had a Being upon Earth.

Nicholas I. He excommunicated *Photius* Usurper of the See of *Constantinople*, and first Author of the *Greek Schism*.

Adrian II. He presided by his Legates over the eighth General Council, held at *Constantinople* against

Photius, Anno 869. And sent *St. Cyril* and *St. Methodius*, who converted the *Sclavonians*, *Bohemians* and *Moravians*.

John VIII

Marinus.

Adrian III.

Stephen VI.

Formosus.

Stephen VII.

Romanus.

The tenth Century.

THEODORUS II.

John IX.

Benedict IV.

Leo V.

Christophers.

Sergius III.

Anastasius III.

Lando.

John X.

Leo VI.

Stephen VIII.

John XI.

Leo VII.

Stephen IX.

Martin II.

Agapetus II.

John XII.

Benedict V.

John XIII.

Domnus II.

Benedict VI.

Benedict VII.

John XIV.

John XV.

Gregory V.

The eleventh Century:

SILVESTER II.

John XVIII.

John XIX.

Sergius IV.

Benedict VIII.

John XX.

Benedict IX.

Gregory VI.

Clement II.

Damasus II.

Leo IX. He condemned *Berengarius* in a Council at *Rome*, Anno 1050.

Victor II.

Stephen X.

Nicholas

Nicholas II. He held a Council of 113 Bishops at Rome, Anno 1059. where *Berengarius* retracted his Error against the real Presence, and cast his own Book into the Fire.

Alexander II.

Gregory VII. He held two numerous Councils at Rome, Anno 1075 and 1079. In which *Berengarius* again renounced his Error, and subscribed a Catholick Profession of Faith.

Victor III.

Urban II. Under him was held the great Council of *Placentia*, Anno 1095. In which the Error of *Berengarius* was again condemn'd: And the Council of *Clermont* for the Recovery of the Holy Land.

The twelfth Century.

PASCHAL II.

Gelasius II.

Calixtus II. He held the first General Council of *Lateran*, for the Recovery of the Holy Land, Anno 1122.

Honorius II.

Innocent II. He held the second General Council of *Lateran*, Anno 1139.

Celestin II.

Lucius II.

Eugenius III.

Anastasius IV.

Adrian IV. He was an *Englishman*; and during the Time of his See brought the *Norwegians* to the Faith of Christ.

Alexander III. He held the third General Council of *Lateran*, Anno 1179, of 300 Bishops, against the *Albigenses*, who maintained the Errors of the *Manichæans*..

Lucius III. He condemned the *Vaudois* or *Waldenses*, a Sect lately set up by *Peter Waldo* a Merchant of *Lyons*.

Urban III.

Gregory VIII.

Clement III.

Celestin III.

The thirteenth Century.

INNOCENT III. He held the 4th General Council of *Lateran*, of 412 Bishops and 800 Abbats, Anno 1215.

Honorius III.

Gregory IX.

Celestin IV.

Innocent IV. He held the first General Council of *Lyons*, Anno 1245:

Alexander IV.

Urban IV.

Clement IV.

Gregory X. He held the second General Council of *Lyons*, Anno 1279, in which the *Greeks* renounced their Schism, but relaps'd soon after.

Innocent V.

Adrian V.

John XXI.

Nicholas III.

Martin IV.

Henricus IV.

Nicholas IV.

Celestin V. He lay'd down the Popedom, and was after his Death cannonized for a Saint, and is honour'd on the 19th of *May*.

Boniface VIII.

The fourteenth Century.

BENEDICT X, or XI. *Clement V.* He held the General Council of *Vienna*, of above 300 Bishops, Anno 1311.

John XXII.

Benedict XII.

Clement VI.

Innocent VI.

Urban V.

Gregory XI.

Urban VI. At this Time happened the great Schism; *Robert of Geneva*, being set up in Opposition to *Urban*, who took the Name of *Clement VII*, and had for Successor *Peter de Luna*, who called himself *Benedict XIII.*

Boni-

Boniface IX.

The fifteenth Century.

INNOCENT VII.

Gregory XII. In his Time was held the Council of Pisa, Anno 1409 ; which to put a stop to the Schism, deposed both the contending Pontiffs, viz. Gregory and Benedict ; and chose Alexander V.

Alexander V.

John XXIII. In his Time was assembled the General Council of Constance, of 300 Bishops, Anno 1414 which broke the Neck of the long Schism : and condemned the Novelties of Wicklef and Hufs.

Martin V.

Eugenius IV. He presided in the General Council of Florence, Anno 1438, in which the Greeks renounced their Schism.

Nicholas V.

Calixtus III.

Pius II.

Paul II.

Sixtus IV.

Innocent VIII.

Alexander VI.

The sixteenth Century.

PIUS III.

Julius II. He assembled the fifth Council of Lateran, Anno 1512.

Leo X. He condemned the Errors of Luther, who began to dogmatize against the Church, Anno 1517.

Adrian VI.

Clement VII.

Paul III. He called the Council of Trent, which began to sit Anno 1545 ; and sent St. Francis Xaverius to preach to the Indies.

Julius III.

Marcellus II.

Paul IV.

Pius IV. He brought the Council of Trent, to a happy Conclusion, Anno 1563, At which Time there were present in the Council 281 Prelates, who all unanimously condemned the Novelties of Luther and Calvin.

Pius

Pius V. He was canonized for a Saint by *Clement XI.* and is honour'd by the Church on the 5th of May.

Gregory XIII. He corrected the Calendar according to that which is called the New Stile.

Sixtus V.

Urban VII.

Gregory XIV.

Innocent IX.

Clement VIII.

The seventeenth Century.

LEO XI.

Paul V.

Gregory XV.

Urban VIII.

Innocent X. He condemned the five Propositions of *Jansenius* Bishop of *Ipres.*

Alexander VII. He condemned forty five Propositions of loose Morality.

Clement IX.

Clement X.

Innocent XI. He condemned sixty five Propositions of the loose Casuists.

Alexander VIII. He condemned two Propositions of the loose Casuists, and thirty one of the Rigoirists.

Innocent XII. He condemned the Errors of *Malinos* and the *Quietists.*

The eighteenth Century.

CLEMENT XI. He condemned the 101 Propositions of *Quesnel.*

Innocent XIII.

Benedict XIII.

Clement XII.

Benedict XIV. who is the present Pope.

Thus we demonstrate to the Eye our Succession from the Apostles: But as for any of our modern Sectaries, we challenge them, as *Teriullian* did all ancient Hereticks (L. Præscript. c. 32.) to produce any Thing like this. "Let them produce, says he, the Origin of their Churches: Let them give us a List of their
" Bishops

“ Bishops, drawn down by Succession from the Beginning, so that their first Bishop had either one of the
 “ Apostles, or an Apostolick Man, who continued always in Communion with the Apostles for his Predecessor. For in this Manner do the Apostolick
 “ Churches verify their Pedigree.—Let Hereticks feign
 “ any Thing like this if they can. Hence he infers, Chap. 37. that since the Case stands thus, that we alone communicate with the Apostolick Churches, and have a Succession of Bishops continued in *one Communion*
 from them ; we need no Scripture to prove that Hereticks have nothing to do with the Scripture, and have no Share in it : But that the Church may say to them,
 “ Who are you ? When and from whence did you
 “ come ? What have you to do in my Estate, you that
 “ are none of mine ? I am in Possession. My Possession
 “ is of long standing ; ’tis of elder Date. I am the
 “ Heir of the Apostles.”

And St. *Irenæus*, L. 4. Chap. 43. “ We must obey
 “ those Priests that are in the Church, who have the
 “ Succession from the Apostles, (as we have shewed)
 “ who together with the Succession of Episcopal Power,
 “ have according to the good Pleasure of the Father
 “ received the certain Gift of Truth. But others that
 “ are not of the original Succession, in what Place so-
 “ ever they are assembled, we must hold suspected ei-
 “ ther as Hereticks and of bad Doctrine, or as Schismatics, &c.”

If any one object that in this Succession some have
 been wicked Men, let him give Ear to the Answer of St. *Augustin* in his 165th Epistle to *Generosus*. “ If into
 “ this Succession of Bishops, says he, which is brought
 “ down from *Peter* himself to *Anastasius*, who now
 “ sits in the same Chair, some Traitor in these Times
 “ had crept in ; it would be no Prejudice to the Church,
 “ and to innocent Christians, to whom our Lord, having
 “ their Good in View, says, St. *Matt.* xxiii. v. 3.
 “ concerning evil Prelates, *Do what they say, and not*
 “ *what they do, &c.*” He adds in his 166th Epistle,
 that God “ makes his People secure with Regard to
 “ evil Governors ; lest upon their Account the Chair of
 “ wholesome Doctrine should be forsaken, in which
 even

“ even the Evil are constrained to deliver good Things:
 “ For they are not their own Things which they say,
 “ but God’s, who has placed the Doctrine of Truth in
 “ the Chair of Unity.” So far St. *Augustin*.

S E C T. IV.

Of the Sanctity or Holiness of the Church.

THAT the true Church of Christ is ever *holy*, we learn from the Apostles Creed, in which Christians are taught to profess in all Ages their Belief of a *holy Catholick Church*; agreeably to the Idea, which the Scripture ever gives us of the Church of God. But when we are not to understand this *Holiness* of the Church in such Manner, as to exclude all those from having any Part in the Church, who are not *holy* in their Lives and Conversation; since the Scripture in many Places informs us, that there will be always a Mixture of good and evil Men in the Church of God upon Earth; which is likened by the Gospel to a Floor, in which there is *Chaff* mingled with the Wheat, St. *Matt.* iii. v. 12. to a Net in which there are *bad* Fish as well as good, not to be separated till the End of the World, St. *Matt.* xiii. v. 47, 48, 49; to ten Virgins, of which five were wise and five *foolish*, St. *Matt.* xxv. v. 1, 2, &c. So that if any one would pretend to shew me a Church upon Earth which had no Sinners in its Communion, I should certainly conclude that it could not be the Church of Christ; because it would not answer the Description which the Gospel gives us of the Church of Christ.

○ If you ask in what Manner then this *Holiness* is to be understood, which by the Scripture and Creed is an inseparable Property of the Church of Christ? And in what Sense the Church of Christ in all Ages may be truly called *holy*, notwithstanding the Vices of many of its Members? I answer, that it is to be understood, First, with relation to the *Sanctity* of its *Institutor* and *Head* Christ Jesus, the Author and Fountain of all *Sanctity*. 2dly, With relation to the *Sanctity* of its *Calling*, all its Members being *called* to *Sanctity*; and all consecrated by Baptism, and dedicated to the Worship of the God of all *Sanctity*. 3dly, With regard to the

the *Sanctity* of its Doctrine, which is ever *pure* and *holy*, and teaches the Practice of all *Holiness*. 4thly, With regard to its having at all Times all Kind of *Helps* and *Means* for obtaining *Holiness*; the *Sacraments*, which are so many Conduits of divine Grace, ever open, and ever flowing for the *Sanctification* of Souls; the *Word of God* ever preached; the great *Eucharistical Sacrifice* ever celebrated, and therein the *Passion of Christ* daily applied to our Souls, &c. 5thly, With regard to a conspicuous *Sanctity* of Manners in many of its Members, and a *Succession* of eminent *Saints* in all Ages.

Let us see now to which of the two, the *Old* or the *New Religion*, this *Sanctity* which is a Mark of the true Church better agrees. Both pretend to have *Jesus Christ* for the *Institutor* and *Head* of their Church: But with this Difference, that the one derives a visible *Succession* in the same Communion from his *Apostles*, and most certainly had its Beginning from him; the other can shew no such *Succession*, and had its Beginning but of late, *viz.* 1500 Years after *Christ*, and was then introduced by wicked Men, without Commission from *Christ*. Both put in their Claim to *Sanctity* of *Calling* and of *Doctrine*: But the *Calling* of the one was without Question originally from *Christ*, the *Calling* of the other was from Men *uncalled* and *unsint*. The Doctrine of the one leans upon the infallible Promises of *God* recorded above in the first Chapter; by which it is demonstrated to have been ever *pure* and *holy*; the Doctrine of the other, even that Doctrine [of the Church's having gone astray] which is the very Foundation upon which they all build, give the Lie to all these heavenly Promises, and consequently is *irreligious* and *wicked*.

As to the Means and Helps for obtaining *Sanctity* in the two Religions; the old Church has visibly the Advantage, in the daily celebrating of the eucharistick Sacrifice, which our Adversaries have discarded; in a more frequent Participation of the blessed Sacrament; in the Confession of Sins, and Priestly Absolution: In more frequent Prayer and Fasting, contemned or neglected in the New Religion; in the frequent Use of spiritual

spiritual Retreats, and the Encouragements that are every where found for retiring from the World, and embracing the Exercises of a monastick Life, &c.

Hence we find there are, and ever have been, many illustrious Examples of Sanctity in every Age and in all Conditions of Life, amongst the Professors of the Old Religion; that even many Kings, Queens, Princes, and other great ones of this World in the Catholick Communion, have left all to follow Christ: That many Apostolick Preachers in the same Communion, have consecrated their Labours and their Lives to the propagating of the Gospel amongst Infidels; that so many Millions have left the World to embrace the Rigours of a Monastical or Eremitical Life, &c. Whereas the whole Reformation will scarce be able to furnish one Instance of any of these Kinds.

But that it may still more clearly appear in what Communion, preferably to all others, true Sanctity is to be found, we will descend to the Consideration of some of the chief Virtues, which are the principal Ingredients of this Sanctity; since we shall certainly have a Right to conclude, where we find these most conspicuous, beyond the Suspicion of Hypocrisy or Bigotry, that there also is the best Claim to the Title of Sanctity.

Now whether we consider the present State of Christianity, or the Monuments of All Ages that are passed; we shall find among the Professors of the Old Religion, a greater Faith, even to the working of Miracles, and casting out Devils; and a far greater Zeal for propagating of the Faith, than has ever been found amongst Sectaries. A more perfect Hope of the Goods of another Life, and in Testimony thereof Thousands in every Age, quitting all the Honours, Riches and Pleasures of this Life. A more ardent Love of God; either desisting all Things else to enjoy in Solitude the Sweetness of his heavenly Conversation, or if remaining in the World, inviting all by Word and Example to love him. A greater Charity for our Neighbours, proved by more frequent and more ample Foundations for the Benefit of the Poor; Institutions of Religious Orders for redeeming Captives, of Confraternities for the Help

Help of the Sick, &c. Besides the many charitable Institutes of a more spiritual Nature for the Benefit of Souls.

Next to the three *divine or theological Virtues of Faith, Hope and Charity*, comes in the Virtue of Religion, which has for its Object the Honour and Worship of the supreme Being, with a due Regard to all Persons, Places and Things that are consecrated to him. Now 'tis visible to any unprejudiced Eye, that there is far more Religion amongst Catholicks than any where else. Witness the canonical Hours of Prayer, observed by all our Clergy and Religious, many also of them rising at Mid-night to the Praises of God: Witness the daily Exercises of Morning and Evening Devotion used by the Generality of the Catholick Laity; much neglected by the Generality of Protestants: Witness the Solemnity and religious Reverence, with which God's Worship is performed amongst us, &c. Our Churches also are more frequented; our Behaviour there (as many Protestants who have been Eye-witnesses have confessed) is more edifying; our Clergy is more respected; and in a Word, a greater Regard is paid to all Things consecrated to God, or relating to his Service, than among Protestants; in whom the Sense of Religion seems every Day to grow less than other.

Amongst the moral Virtues, the Gospel particularly recommends Humility, of which few Sectaries understand the Name, and none the Practice. For how is it possible that they should have any Acquaintance with Humility, which teaches Men to despise themselves, and to be little in their own Eyes; whose very Religion was in its first Beginning, and is still, grounded upon a proud Conceit of their own Judgment, and an obstinate Refusal to cast down Imaginations, and bring into Captivity every Thought to the Obedience of Christ, and of that Authority which he has established. Whereas the opposite Method of Catholicks is visibly agreeable to this blessed Virtue of Humility, as well as to that Obedience and Simplicity of Children which the Gospel prescribes.

Self-denial and Mortification is also most pressingly recommended in the Gospel, as the narrow Way that leads to a happy Eternity; and in Consequence of this Recommendation, has been, and is to this Day embraced by great Numbers in the Communion of the Old Church; but seems to be little thought of by the Professors of the New Religion; where both Priests and People walk on in a broad and easy Way, with little or no Restraint to their natural Inclinations; little or no Notion of Fasting or Penance. No wonder then that so few of the Reformers should pretend to the precious Gift of Continency, which, as we daily see, is granted to innumerable Persons of both Sexes in the Old Religion: That the State of perpetual Virginity (so much prized by the primitive Christians, and by all Antiquity, and recommended by the Apostle, *1 Cor. vii.*) should be utterly despised by them. And that a Nation formerly remarkable for Modesty, after embracing this new Gospel, should in a great Measure have lost all Sense of it: Insomuch, that one cannot walk the Streets, without meeting with obscene Figures or Words chalked by the very Children on every Stall. So much for Sanctity of Manners.

I shall only add one Word more, and that is, that the great Number of excellent Books of Devotion, which have been and are daily written by Catholicks, full of that Unction of the Holy Ghost, which speaks so effectually to the Heart, is a Demonstration that this Holy Spirit has ever been with our Teachers, and still continues with them. A great many of these Books have been translated and published by our very Adversaries, and are read among them with great Esteem. And there is scarce any one spiritual Book amongst them of any Reputation, that is originally of their own Growth.

S E C T. V.

The Church of the Saints; or a Succession of Saints and Martyrs in every Age in the Catholick Church.

THAT which is, and always has been the Church of the Saints, must needs be the true Church of God;

God : For none but the true Spouse of Christ could ever be the Mother of Saints. So that the great number of Saints, that is, of Persons eminent in all Holiness of Life, who have flourished in every Age in the Old Communion, is a most urgent Argument in Favour of the Old Communion, in which they all both lived and died.

Of this Kind we have in the first Century the Blessed Virgin, the Apostles, and their Disciples, who by their Preaching and Miracles first planted the Church, and watered it with their Blood.

In the second and third Century, we have great Numbers of holy Prelates and Doctors, and innumerable Martyrs, many of whose Names are recorded in the ancient Martyrologies, and in many more are written in the Book of Life, who by their Virtues, their Labours and their Sufferings, maintained and propagated the same Church. And during all this Time the Gift of Miracles, of Tongues, and of Prophecy, was very common in the Catholick Communion. Witness St. *Irenæus* (who lived at that Time) L. 2. Chap. 57. and in another Place quoted by *Eusebius*, L. 5. Histor. Chap. 7.

In the fourth and fifth Century, the Succession of Saints was kept up in the Catholick Communion by the Holy Fathers and Doctors of the Church, of whom the greatest Part flourished in these Ages ; and by great Numbers of Martyrs, who suffered some in the Roman Empire under *Maximinian*, *Maximin*, *Licinius*, *Julian* the Apostate, and *Valens* the Arian ; some amongst the *Goths*, under King *Athanaric* ; many in *Persia*, martyred by *Sapores* the II^d. *Isdegerdes* and *Vararanes* ; and many in *Africa*, under *Genferic* and *Hunneric* Kings of the *Wandals*. These Centuries also furnished the Church with an infinite Number of holy Warriors of another Kind, who overcame the World by flying from it, whom we call *the Fathers of the Desert* ; whose wonderful Lives and Miracles are recorded by the gravest Authors of those Times, as may be seen in the Collections of F. *Rosweyds*. Many great Miracles also were wrought during these Centuries, by the Relicks and Intercession of the Saints, as may be

be seen in *St. Augustin*, L. 22. of the City of God Chap. 8.

In the sixth and seventh Century, the Catholick Church brought forth a great many illustrious Saints, who both in their Lives and in their Deaths were honoured with Miracles. Such amongst many others were *St. Gregory* the Great, to whom *England* is indebted for Christianity; *St. Augustin* of *Canterbury*, *St. Chad*, *St. Cuthbert*, &c. of whom see *Ven. Bede* in his History. Such also were *St. Fulgentius* in *Africa*, *St. Leander* and *St. Isidore* in *Spain*; *St. Caesarius*, *St. Eligius*, *St. Remigius*, and *St. Vedastus* in *France*; *St. John* the Almoner in the East, &c. And of holy Solitaries, *St. Benedict* and many others in *Italy*, of whom *St. Gregory* writes in his Dialogues: *St. Giles*, *St. Lomer*, &c. in *France*; *St. Columba*, *St. Brandan*, *St. Egbert*, &c. in our *British* Islands; *St. John Climacus*, *St. Sabas*, *St. Theodosius*, &c. in the East. During this Time also flourished in *England* those holy Kings *St. Ethelbert*, *St. Sebbe*, *St. Oswald*, *St. Sigebert*, &c. And from *England* there went out *St. Willebrord*, *St. Suibert*, &c. to preach the Faith of Christ in the Lower *Germany*. Not to speak of many Saints of the weaker Sex, and amongst them divers Queens and Princesses, who forsook all to follow Christ. The chief Martyrs of these Centuries were *St. Hermengild* in *Spain*, put to Death by his Father King *Leovigildus*; *St. Anastasius* and many others in the East, some martyred by the *Persians*, others by the *Saracens*, and many by *Dunaan* the Jewish Tyrant of the *Homerites* in *Arabia*. *St. Maximus* and others put to Death by the *Monothelites*. *St. Kilian* and his Companions, and the two *Ewaldi*, &c. martyred by the Infidels in *Germany*.

In the eighth and ninth Century there were also many Saints, and not a few illustrious Martyrs. Witness those Apostolick Prelates *St. Boniface* Apostle of *Germany*, *St. Ansgarius* Apostle of the Northern Nations, *St. Cyril* and *St. Methodius*, Apostles of the *Sclavonians* and *Bobemians*. *St. Willebald*, *St. Swithin*, *St. Hubert*, &c. Witness those holy religious Men *St.*

John

John Damascene, *St. Theodore the Studite*, *St. Winebald*, *St. Guthlac*, *St. Canicus*, *Ven. Bede*, &c. Witness those holy Virgins *St. Lioba*, *St. Tecla*, *St. Agatha*, *St. Walburga*, *St. Editha*, &c. The Martyrs of these Centuries were put to Death, some in the Persecution of the Moors in Spain; some by the Fury of the Danes in England and Ireland; and some by the Rage of the Iconoclasts in the East, And Miracles were still wrought as well by the living Saints, as by the Relicks of the Dead.

The tenth and the eleventh Century were also fruitful in Saints. In which Number the See of *Canterbury* reckons seven Archbishops, viz. *St. Odo*, *St. Dunstan*, *St. Elphegus*, *St. Agelnothus*, *St. Eadfin*, *St. Lanfranc*, and the great *St. Anselm*: Besides whom there flourished in England *St. Oswald* Archbishop of York, *St. Ethelwold* Bishop of Winchester, *St. Wolfstan* of Worcester, *St. Osmund* of Salisbury, &c. In Germany, *St. Udalricus* Bishop of *Ausbourg*, *St. Bruno*, *St. Heribert* and *St. Anno*, Archbishops of *Cullin*; *St. Hogerius*, *St. Unni*, and *St. Libentius* of *Hamborough*; *St. Adalbert* of *Prague*, Apostle of the *Prussians*; *St. Adalbert* of *Magdebourg*; *St. Wolphangus* Bishop of *Ratisbon*; *St. Bernard* and *St. Gothard* of *Hildesheim*; *St. Radbodus* of *Utrecht*, &c. In France, *St. Fulbert* Bishop of *Chartres*; in Italy, *St. Anselm* Bishop of *Lucca*, and other holy Prelates, of whom see Blessed *Peter Damian*, Epist. 17. In Spain, *St. Rudelind* of *Compostella*, &c. These Ages were also noted for many Kings, Queens, and Princes illustrious for Sanctity; in which Number were *St. Henry* the Emperor, who kept perpetual Continence with his chaste Spouse *St. Cunegundes*. *St. Edward*, commonly called the Confessor (for Distinction from *St. Edward* King and Martyr) and his chaste Spouse *St. Editha*; *St. Stephen* King and Apostle of Hungary, and his Son *St. Emericus*; *St. Wenceslaus* King of *Bohemia*; *St. Canutus* King of *Denmark*; *St. Olave* King of *Norway*; *St. Margaret* Queen of *Scots*, &c. These Centuries also produced those great Saints, and Fathers of many Saints, *St. Odo*, Institutor of the Monks of *Cluny*; who had for his Successors *St. Bre-*

no, *St. Maiolus*, *St. Odilo*, and *St. Hugo*; *St. Bruno*, Founder of the Saint-like Order of the *Carthusians*; *St. Robert*, Founder of the *Cistercians*; *St. Romuald*, Founder of the *Hermites of Camaldula*; *St. John Gualbert*, Founder of the Order of *Valombrosa*; *St. Abbo of Fleury*, *St. Nilus*, *St. Theodore Recluse*, &c. Innumerable Miracles were wrought in these Centuries: And many suffered Martyrdom; amongst whom the most celebrated are *St. Bruno* and *St. Bonifacius*, Apostolick Preachers in *Russia*; *St. Stanislaus*, Bishop of *Cracovia* in *Poland*; *St. Gerard* in *Hungary*; *St. Ulfrid* in *Swedeland*; *St. Colman* in *Austria*, in which Country this *Irish* Saint is honoured as an Apostle and Patron; *St. Eulogius*, *St. Pelagius* in *Spain*, &c.

In the twelfth and thirteenth Century, the Succession of Saints was not interrupted. The most illustrious were *St. Peter Celestin* Pope, *St. Bonaventure* Cardinal, Bishop of *Alba*, *St. Thomas* and *St. Edmund* Archbishops of *Canterbury*, *St. Malachias* Primate of *Ireland*, *St. Lawrence* Archbishop of *Dublin*; *St. Hugh* Bishop of *Lincoln*, *St. Richard* of *Chichester*, *St. Thomas* of *Hereford*; *St. Norbert* of *Magdebourg*, Founder of the *Norbertins*, *St. Benno* of *Misna*; *St. Hugh* of *Grenoble*, *St. Lewis* of *Tolouse*; *St. Ubaldu* of *Eugubium*, &c. *St. Lewis*, King of *France*; *St. Albericus* and *St. Steven Harding* Abbots of *Citeaux*; *St. Bernard*, *St. Dominick* and *St. Francis*, Fathers of many Saints; *St. Thomas* of *Aquin*, *St. Antony* of *Padua*, *St. Hyacinthus*, *St. John de Matba* and *St. Felix de Valois*, Founders of the *Trinitarians*; *St. Philip Benivius*, *St. Peter Nolasco*, *St. Raymund de Pennafort*, *St. Raymund Nonnatus*, *St. Gilbert* of *Sempringham*, *St. Robert* of *Fountains*, *St. Steven* of *Grandmont*, *St. Isidore* of *Madrid*, *St. Hamabinnus*, &c. And of the female Sex, *St. Clare*, *St. Elizabeth* of *Hungary*, *St. Hedwiges* of *Poland*, *St. Gertrude* and *St. Mary* of *Oigny*. And of Martyrs, *St. Peter* the *Dominican*, *St. Henry* Bishop of *Upsal*, and many others. And during all this Time the Glory of Miracles ceased not, as may be seen in the Lives of the Saints above-named.

In the fourteenth and fifteenth Century, flourished St. *Andrew Corsinus* Bishop of *Fesula*, St. *Lawrence Justinian* Patriarch of *Venice*, St. *Antoninus* Archbishop of *Florence*, St. *Vincent Ferrerius*, St. *Nicholas Tolentinas*, St. *Bernardin*, St. *James de la Marcha*, St. *John Capistran*, St. *John Nepomucene*, Martyr, St. *Didacus*, St. *Iwo*, St. *Rock*, St. *Elzear* and his chaste Spouse *Delphina*; St. *John Colombin*, St. *Casimir* Prince of *Poland*; St. *Elizabeth* Queen of *Portugal*, St. *Brigit*, St. *Frances* of *Rome*, the three Saint *Catharines*, viz. of *Sienna*, of *Genoa*, and of *Bologna*, St. *Agnes de Montepulciano*, St. *Angela de Fulgineo*, &c. These in their Lives wrought many Miracles, insomuch that St. *Vincent Ferrerius* alone, as we learn from his Cotemporary St. *Antonine*, is known to have raised 36 Persons from Death to Life. In these Centuries also many Missioners and others were martyred among the Infidels for the Faith of Christ.

In the two last Centuries, that is, the 16th and 17th, many have flourished, who after mature Examination, and a full Demonstration of their heroick Virtues and illustrious Miracles, have been canonized for Saints, viz. St. *Pius V.* St. *Charles Borromæus*, Cardinal and Archbishop of *Milan*, St. *Thomas de Villanova* Archbishop of *Valencia*, St. *Toribius* Archbishop of *Lima*, St. *Francis de Sales* Bishop of *Geneva*, St. *Francis de Paula* Founder of the *Minims*, St. *Cajetan* Founder of the *Theatins*, St. *Andrew Avelline* of the same Order, St. *Philip Neri* Founder of the *Oratorians*, St. *Ignatius* Founder of the Society of *Jesus*; St. *Francis Xavier* Apostle of the *Indies*, St. *Lewis Bertrand*, St. *Francis de Borgia*, St. *Peter of Alcantara*, St. *John de Deo*, St. *Aloysius Gonzaga*, St. *Stanislaus Kotzki*, St. *Felix de Cantalyce*, St. *John de Sabagun*, St. *Paschal Bailon*, St. *John of the Cross*, St. *Francis Solanus*, St. *Vincent Paul*, St. *John Francis Regis*, St. *Teresa*, St. *Mary Magdalen de Pazis*, St. *Rosa* of *Lima*, &c. Many more have been beatified, and innumerable others, though neither canonized nor beatified, have lived and died in the Odour of Sanctity; whose Lives are extant,

full of excellent Lessons and Examples of all Virtues. Great Numbers also have suffered Death for the Christian Catholick Faith during these two last Ages in all Parts of the World ; especially in *Japan, Tonquin, Cochinchina* and other Countries among the Infidels ; and in divers Parts of Europe, by the Hands of Hereticks and Schismaticks. Thus has the Succession of Saints and Martyrs continued in the Catholick Church from Christ to this Day. Let any other Society or Sect, or all others put together, produce if they can such a glorious Succession.

S E C T. VI.

The Name of Catholick.

THE third Mark or Property of the Church is it's Universality, expressed in the Creed by this Word, *Catholick*, which signifies Universal, and implies three Kinds of *Universality*, which according to the Scripture belong to the true Church of Christ : 1. An Universality of Time ; because the true Church must be the Church of all Ages : 2. An Universality of Place, because the true Church must be the Church of all Nations ; at least her Faith must be preached to all Nations : 3. An Universality of Truth ; because the true Church of Christ must be for ever Orthodox and teach all Truth. But of this threefold Universality we shall speak in the next Section. In this Place we shall only treat of the Name itself of *Catholick*, and the Argument which the holy Fathers have taken from that Name.

The Name of *Catholick*, from the very Time of the Apostles, has always been appropriated to the true Church of Christ. For whereas diverse Sects or Heresies arose, even in the first Ages, dissenting, some in one Article, some in another, from the Faith first delivered to the Saints ; and separating themselves under their respective Leaders, from the ancient Communion, and were all known by their several Denominations, taken from their first Teachers, or from their peculiar Tenets ; and yet all called themselves Christians : The great Body of true Believers continuing in the Apostolick Faith and Communion, to distinguish themselves from all

all Sectaries, took the Name of Catholicks, and left it as a perpetual Inheritance to their Successors; so far as even to consecrate it, by inserting it in the Creed,

As then the Name of Catholick has been of old the proper Name of the true Church of Christ, there is all the Reason in the World to make use of this Name as one Mark by which we are to find out the true Church of Christ. Thus the Fathers have frequently made use of it. Christian is my Name, says St. *Pacian*, in his first Epistle to *Sympronian* the *Novatian*, 'Catholick is my Surname'—— 'by this Name of Catholick our Society is distinguished from all Heresies.' The same is inculcated by St. *Cyril* of *Jerusalem*, Cateches. 18. and by St. *Augustin* above quoted, in his Book against the Epistle of *Manichæus*, Chap. 4. who adds in his Book 'of the true Religion,' Chap. 7. "We must hold the Christian Religion and the Communion of that Church, which is called Catholick; and not only called so by her own Children, but also by all her Enemies. For Hereticks and Schismaticks, whether they will or no, when they are speaking, not with their own People, but with Strangers, call the Catholick Church by the Name of Catholick. For they would not be understood, if they call'd her not by that Name by which all the World calls her. And in his Book of the Advantage of Believing, Chap. 7. Suppose, says he, we were now first inquiring what Religion to chuse, without doubt we ought to begin our Search from the Catholick Church. For at present there are more Christians, [he speaks of that Part of the World which was then known] than *Jews* and *Idolaters* put together: And amongst Christians, though there are many Heresies, which are ambitious of being esteemed Catholicks, and call all others besides themselves Hereticks, there is one Church, which all grant to be more numerous, if you consider the whole World, than any of the rest; and which, as they say that know, is a closer Follower of Truth than all the rest. But as for Truth, that is another Question, which I shall wave at present. In the

“ mean Time, what is sufficient to determine our
 “ Choice, is, that there is one Catholick Church, to
 “ which different Heresies give different Names ;
 “ whereas they have all of them Names of their own,
 “ which they dare not deny ; by which any impartial
 “ Judge may easily see to whom the Name of Catho-
 “ licks, which all are so ambitious of, by right be-
 “ longs.” So far *St. Augustine*. From whose Words
 we may gather the following Rules, by which we may
 know who are to be esteemed the true Owners of the
 Name of Catholicks, amongst so many Pretenders to
 this venerable Name. 1. Those are to be esteemed
 the true Proprietors of this Name, who not only con-
 stantly call themselves Catholicks, but are also com-
 monly known in the World by that Name ; and called
 so upon many Occasions, even by their greatest Ad-
 versaries. 2. Those have no Right to the Name of
 Catholicks, who only give themselves this Name upon
 Occasions to serve a Turn, and are not by any other
 Christians at any Time so called ; but have other
 Names, by which they are commonly known by all the
 World, and which they dare not deny.

’Tis very easy to make the Application of these Rules
 to our present Purpose ; and to shew thereby that the
 Name of Catholicks of right belongs to none but the
 Professors of the Old Religion. For who ever heard
 any one, that was not himself a Protestant, give the
 Name of Catholicks in common Discourse to the Fol-
 lowers of the pretended Reformation ? Nay, Protec-
 tants themselves very seldom call themselves Catholicks,
 for fear the World should take them for those whom
 they are pleased to nick-name *Papists*. And Protestant
 Catholicks is so uncouth an Expression, that it would
 scarce go down even with a Protestant Auditory. But
 as for the Professors of the Old Religion, they are
 commonly known by the Name of Catholicks, not only
 in all Countries where that Religion is predominant ;
 in which he that would give them any other Name must
 not expect to be understood ; but also in all other
 Places where they live mingled with Protestants, as in
Germany, Holland, &c. in which they are as regularly
 in common Discourse named Catholicks, as their Ad-
 versaries.

versaries are Protestants. Nay, in *England*, itself, where they are but a handful of Men, if compared with Protestants, should any one in common Discourse make mention of Catholicks, or of the Catholick Religion, I appeal to the Conscience of any sober Protestant, whether he would not immediately understand by that Name those Men whom he nick-names Papists, and that Religion which he calls Popery.

It was therefore wisely done of *Luther*, when he rendered the ninth Article of the Creed in the *Dutch*, 'The Holy Christian Church, instead of the Holy Catholick Church; and of the *French* Protestants, 'who have rendered it *La Sainte Eglise Universelle*, 'instead of *Catholique*, as I have seen in their Catechism: 'Because they very well knew that the Name of Catholick Church would present to the People's Minds the Idea of the ancient Religion, which they had abandoned.

Now as the Name of Catholick was looked upon by all Antiquity as a Mark of the true Church; so the adopting of a new Name derived from any Innovation or particular Tenets in Religion, or from the Broachers of such Tenets, has always been esteemed a sure Mark of a false Religion. See *St. Justin Martyr*, in his Dialogue with *Tryphon*, *St. Clement of Alexandria*, Lib. 7. *Stromat.* p. 765. *Lactantius* in his 4th Book of *Divine Institutions*, p. 231, 232, &c. Hence *St. Jerom* in his Dialogue against the *Luciferians*: "To tell
"you briefly and plainly the Sentiments of my Soul,
"we must live and die in that Church, which having
"been founded by the Apostles, subsists to this Day:
"But if in any Place you hear some that are called
"Christians, taking a Name not from our Lord Jesus
"Christ, but from some other, as *Marcionites*, *Valentinians*, *Mountainers*, *Field Conventiclers* (*Montenses*,
"Campenses) know, that such are no Church of Christ,
"but a Synagogue of Anti-christ . . . Nor let them
"flatter themselves that they quote the Scriptures for
"their Tenets; since the Devil also quoted Scripture,
"which consists not in the reading, but in the right
"Understanding." So far *St. Jerome*, agreeably to the Sentiments of all Antiquity. Which Observation fur-

nishes us with a new Argument in favour of the Old Religion, which alone amongst so many Sects has not adopted any new Name : as all those have done, who call themselves Protestants, Presbyterians, Independents, Baptists, Lutherans, Calvinists, &c.

If any one object, that the Professors of the Old Religion are also called Papists and Romanists, and from thence would infer, that they are in no better Condition in this regard than their Adversaries, having new Names as well as they : The Difference is obvious, because Papists or Romanists are only nick-names given us by Protestants ; (as we were formerly called *Psychici* by the *Montanists*, *Homousians* by the *Arians*, &c. for it has always been the Custom of every Heresy to mis-call the Catholick Church.) For our Parts we acknowledge no such Names ; neither were any such Names ever heard of in the World before *Luther* invented them, though our Religion, as all the World knows, was then professed through all Europe ; and to this Day there are many Kingdoms, in which our Church is very well known, which never heard of the Names of Papists or Romanists. In a Word, 'tis no Blemish to a Church to have a new Name given her by her revolted Children ; because this has always been the Case of the true Church of Christ in every Age : But 'tis a great Blemish to a Church to adopt of her own accord any such Name, (as all modern Sectaries have of their own accord adopted the Name of Protestants, from their protesting against that which they found the current Doctrine of the Church,) because this has never been the Property of any but Hereticks and Schismatics.

S E C T. VII.

The Universality of the Church.

AS the true Church of Christ has always inherited the Name of Catholick, so according to the Scriptures, she shall always inherit the Universality signified by that Name ; by being the Church of all Ages, of all Nations, and of all Truth. That the true Church of Christ shall be the Church of all Ages ; that

is, that she shall always subsist, and have a visible Being in all Ages from Christ till the End of the World, is demonstrated from the Texts of Scripture quoted in the first Chapter. See in particular, *Isai.* liv. v. 20, 21. *Dan.* ii. v. 44. *Psal.* lxxii. v. 5, 7. *St. Matt.* v. 18. xvi. and Chap. 28. v. 19, 20. And that she shall at all Times teach all Truth, by being ever Orthodox in her Faith and Doctrine, is no less clear from the same Texts, as well as from the Creed itself. It only remains that we should prove from Scripture, that she is also to be always Catholick or Universal, by being more or less the Church of all Nations, which may be demonstrated by the following Texts.

Gen. xxii. v. 18. ' In thy Seed shall all the Nations
' of the Earth be blessed. *Pf.* ii. v. 8. Ask of
' me. and I shall give thee the Heathen for thine In-
' heritance, and the uttermost Parts of the Earth for
' thy Possession. *Psal.* xxii. v. 27. All the Ends of
' the World shall remember and turn unto the Lord ;
' and all the Kindreds of the Nations shall worship be-
' fore thee. *Psal.* lxxii. v. 7, 8. In his Days [*that*
' *is, after the coming of Christ*] shall the Righteous
' flourish, and abundance of Peace so long as the
' Moon endureth. He shall have Dominion also from
' Sea to Sea, and from the River unto the Ends of the
' Earth. *Ver.* 11. All Kings shall fall down before
' him, all Nations shall serve him. *Isaiab.* ii. v. 2,
' &c. It shall come to pass in the last Days,
' that the Mountain of the Lord's House shall be
' established in the top of the Mountains ; and shall
' be exalted above the Hills ; and all Nations shall flow
' unto it. *Isaiab.* xlix. v. 6. It is a light Thing
' that thou shouldst be my Servant to raise up the Tribes
' of *Jacob*— I will also give thee for a Light to the
' Gentiles, that thou mayst be my Salvation to the
' End of the Earth. *Isaiab.* liv. v. 1, 2, 3. Sing
' O barren thou that didst not bear, break forth into
' Singing, and cry aloud thou that didst not travel
' with Child ; for more are the Children of the deso-
' late, than the Children of the married Wife, saith the
' Lord. Enlarge the Place of thy Tent, and let them

• stretch forth the Curtains of thine Habitations : Spare
 • not, lengthen thy Cords, and strengthen thy Stakes ;
 • for thou shalt break forth on the Right-hand, and on
 • the Left, and thy Seed shall inherit the *Gentiles*, &c.
 • *Isaiab* lx. v. 3, 4, 5. &c. The *Gentiles*, shall come
 • to thy Light, and Kings to the Brightness of thy Ri-
 • sing. Lift up thine Eyes round about and see, All
 • they gather themselves together, they come to thee—
 • The abundance of the Sea shall be converted unto
 • thee, the Force of the *Gentiles* shall come unto thee.
 • *Ver.* 11. Thy Gates shall be open continually, they
 • shall not be shut Day nor Night, that Men may bring
 • unto thee the Forces of the *Gentiles*, and that their
 • Kings may be brought : For the Nation and King-
 • dom that will not serve thee shall perish. *Malachi* i.
 • v. 11. From the Rising of the Sun, even to the
 • going down of the same, my Name shall be great a-
 • mong the *Gentiles*, and in every Place Incense shall be
 • offered to my Name, and a clean Offering.'

This threefold Universality of the Church, implied
 in the Name of Catholick, by which she is the Church
 of all Ages, of all Nations, and of all Truth, was ex-
 pressed in the Commission given to her first Pastors, St.
Matt. xxviii. v. 18, 19, 20. 'All Power is given me
 • in Heaven and in Earth. Go ye therefore and teach
 • ALL NATIONS, baptizing them, &c. TEACHING
 • them to observe ALL THINGS whatsoever I have
 • commanded you : And lo I am with you ALL DAYS
 • even to the Consummation of the World.' And for
 the maintaining this threefold Universality, the perpe-
 tual Presence and Assistance of Christ, to whom all
 Power is given in Heaven and Earth, was expressly pro-
 mised : So that this Catholicity being grounded upon
 the Veracity and Almighty Power of Christ can never
 fail. Let us see now to which of the two, the Old or
 the New Religion, this Universality better agrees.

And first 'tis evident, that none of the modern Sects
 of Pretenders to Reformation, can be the Church of
 all Ages : Because not one of them had any Being in
 the World till fifteen hundred Years after Christ.
 Whereas the Old Communion, which they forsook,

had

had a visible Being in all Ages from Christ's Time till this Day.

Secondly, none of the modern Sects can in any tolerable Sense be called the Church of all Nations. Whereas the Old Communion takes in great Numbers in most Nations in all Parts of the World.

Thirdly, As to the Universality of Truth, or the teaching of all Truth, though this is, and ever has been claimed by all Sectaries, no less than by the Catholick Church; yet never any of them could produce such Titles to justify their Claim as the Catholick Church produces; to which at her first setting out, the Spirit of Truth was most certainly promised to guide her into ALL TRUTH, *St. John xvi. v. 13.* Hence the Catholick Church alone receives, without Exception, all Parts of the Scripture, which the holy Fathers and ancient Councils have received; she alone sticks to all ancient Traditions, receives the Decrees of all lawful General Councils, &c. Whereas Sectaries reject some Part or other of the Scriptures, and all of them despise Apostolical Traditions, and the Definitions of General Councils; and consequently cannot be thought to maintain all Truths.

S E C T. VIII.

The Conversion of Nations.

A Further Argument in Favour of the Claim which the Old Religion puts in for the Title of Catholick or Universal, is, that she has in every Age by her Ministers, and by Apostolick Preachers and Missioners of her Communion, converted Infidel Nations to the Faith of Christ: And has always shewn a remarkable Zeal for propagating the Name and Faith of Christ in all Parts of the World, and sends to this Day Missioners into every Country for this End.

Which Argument is the more considerable, because 'tis visible from the holy Scriptures that this was to be one of the Marks or Characters of the true Church of Christ, that she should reduce by her Preachers and Missioners, Infidel Nations with their Kings to the Faith of Christ. For which see the Texts quoted in the fore-

going Section ; and more particularly *Isaiab* xlix. v. 22, 23. ' Thus saith the Lord God, Behold I will lift up mine Hand to the *Gentiles*, and set up my Standard to the People, and they shall bring thy Sons in their Arms, &c. And Kings shall be thy nursing Fathers, and Queens thy nursing Mothers, &c. Chap. liv. v. 3. Thou shalt break forth on the right Hand, and on the left, and thy Seed shall inherit the *Gentiles*, &c. Chap. lx. v. 3. The *Gentiles* shall come to thy Light, and Kings to the Brightness of thy Rising. *Ver.* 11, 12. Thy Gates shall be open continually, they shall not be shut Day nor Night, that Men may bring unto thee the Forces of the *Gentiles*, and that their Kings may be brought, &c.' And certainly it was the true Church of Christ and no other, which *Isai.* ii. and *Micab.* iv. ' is called the Mountain of the House of the Lord, ' to which all Nations were to flow. It was the true Church of Christ and no other, that was signified by that Stone hewed out of the Mountain without Hands, *Daniel* ii. v. 34, 35. ' Which grew up into a great Mountain and filled the whole Earth ; ' which the Prophet interprets, v. 44, 45 of a Kingdom that should subdue all other Kingdoms, and stand for ever. So that it is plain from Scripture, that the Conversion of Kings and Nations to the Faith of Christ was to be accomplished by the Ministry of the Preachers of the true Church ; and consequently that this must be one certain Mark by which we may find out the true Church.

Now 'tis evident from all kind of Monuments, that the Old Church has in every Age inherited this Grace, and has by her Preachers and Missioners brought over whole Nations of Infidels to the Faith of Christ. Witness in the first Age the great Success of the Labours of the Apostles, and their Disciples, especially of St. *Peter* and St. *Paul*, the Founders of the Church of *Rome*. Witness in the second Age the great Conversions wrought in *Africa*, *Gaul*, &c. and of King *Lucius* and his People in *Britain*, by Missioners sent from *Rome*. Witness in the third Age the Conversion of the *Goths* and other barbarous Nations ; and in the fourth Age, the Conversion of the *Ethiopians*, the *Iberians*, &c.

But

But to come to the succeeding Ages, in which our Adversaries pretend that the Faith and Worship of the Church was corrupted, we shall find that the same Blessing has still continued with her, as the following Instances will demonstrate.

In the fifth Century, St. *Palladius* sent from Rome by Pope *Celestine* about the Year 430, converted the *Scots* to the Faith of Christ. See St. *Prosper adversus Collat.* in fine: And the *Centuriators* of *Magdeburg*, Centur. 5. Col. 18, &c.

St. *Patrick*, sent by the same Pope, converted all *Ireland*. See the *Centuriators* Centur. 5. Col. 1426, & Centur. 6. Col. 754, 755, where they acknowledge him to be a Man famous for Sanctity and Miracles, and to have even raised the Dead to Life, and yet charge him with Popery.

In the same Century the *French*, with their King *Clodoveus*, were brought over to the Kingdom of Christ by St. *Remigius* of *Rhemes*, and St. *Vedastus* of *Arras*, two holy Prelates of the *Roman* Communion.

In the sixth Century St. *Ninianus*, first Bishop of *Candida casa*, a *Briton*, trained up at Rome in the Christian Faith, converted the *Southern Picts* to Christ. *Bedel*, 3. Hist. c. 4.

St. *Columba* or *Columkil* an *Irish* Monk, first Abbat of the famous Monastery in the Island of *Hy*, brought over the Northern *Picts* or *Highlanders* to the Christian Religion, *Bede ibidem*. This holy Man in the celebrating of Easter innocently followed an erroneous Calculation, different from that of the rest of Christendom: But this Error into which he and his Companions slipt for want of better Information, did not hinder him from being all his Life time a Member of that Church, from which the *Irish* had all received their Christianity in the foregoing Age; nor from being honoured by that Church as a Saint after his Death. See the *Roman Martyrology* June 9.

In the same Century St. *Rupert* Bishop of *Worms*, converted the *Bavarians*. And St. *Columbanus* and his Disciple St. *Gallus*, two *Irishmen*, converted *Swabia*.

See

See *Heylin's Cosmography*, p. 431. and the *Atlas Geographus*, vol. I. p. 438, 2.

Towards the End of the same Century St. *Augustin* the Monk, sent by St. *Gregory* the Great, brought over *Ethelbert* the most powerful of the *English Saxon* Kings, with his People, to the Faith of Christ; as may be seen at large in Venerable *Bede's Ecclesiastical History*, Lib. 1. Chap. 25, 26.

In the seventh Century, the Light of the Gospel was further propagated among the *English* by St. *Paulinus*, who baptized *Edwin* King of the *Northumbrians*; by St. *Felix*, who converted the *East Angles*, by St. *Birinus*, who converted the *West Saxons*; by St. *Aidan*, St. *Chad*, St. *Wilfrid*, &c. So that in a short Space of Time the whole Nation was gained over to Christ; and no People was more devoted than the *English* to the See Apostolick, from which they received the Faith.

In the same Century St. *Kilianus*, first Bishop of *Wurtsbourg*, an *Irish* Monk sent by Pope *Conon*, converted *Gosbert* Duke of *Franconia* with his People. *Atlas Geog.* p. 438. 2. And St. *Wilibrord* an *Englishman*, (ordained Bishop and sent by Pope *Sergius*,) converted the *Netherlands*. *Atlas Geog.* p. 438. 2.

In the eighth Century, St. *Winifrid* an *Englishman*, commonly known by the Name of *Boniface*, ordained and sent to preach by Pope *Gregory* the 2d, converted *Hesse*, *Thuringia*, *Westphalia* and *Saxony*; and is usually esteemed the Apostle of Germany. *Atlas Geog.* p. 438. 2.

In the ninth Century St. *Ansgarius* a Monk of *Corby*, and first Archbishop of *Hamborough* and *Bremen*, General Apostle of the Northern Nations, converted *Holstein*, and carried the Light of the Gospel into *Swedeland*. *Heylin's Cosmog.* p. 484, 501.

In the same Century St. *Cyril* and St. *Methodius*, *Greeks* by Nation, sent by Pope *Hadrian* the 2d, converted the *Sclavonians*, *Moravians* and *Bohemians*. See *Martinus Polonus* ad Annum 859. *Æneas Sylvius*, Hist. Boem. l. 1. c. 13. *Martinus Chromerus* de Rebus Polon. l. 3. It was St. *Methodius* that obtain'd Leave from Pope *John* the VIII, to celebrate the Liturgy in the

the *Sclavonick* Tongue, as appears from the 247th Epistle of the aforesaid Pope, T. 9. Concil. Labbe. p. 176. So that it was a great Mistake of the *Atlas Geographus*, when he tells his Reader, p. 603. without the least Warrant from History, and contrary to all Kind of Monuments, that the *Bohemian* Clergy having been converted by *Methodius* a *Greek* Prelate, were a long Time before they would acknowledge the Pope's Supremacy; as if *Methodius* himself had not acknowledged it in his Life-time, as well by receiving his Mission and episcopal Consecration from Pope *Hadrian* the second; as by obeying the Citation of *John* the 8th, and appearing at *Rome* to justify his Doctrine; by whom also he was made Metropolitan or Archbishop, and from him obtain'd the above-mention'd Privilege: All which Particulars are evident from the Epistles yet extant of *John* the VIII. See Epist. 144, 145, 247, 263. Tom. 9. Concil. Labbe.

In the same Century the *Bulgarians* also with their King were admitted into the Pale of Christ's Church. See the Answers of Pope *Nicholas* the first to the Queries of this Prince and his People, newly converted to Christianity, Tom. 8. Concil. Labbe.

In the tenth Century the *Danes* were converted by St. *Poppo*, first Bishop of *Arhusen*, Heylin's Cosmog. p. 484. The *Goths* in *Swedeland* by St. *Sigisfrid* an *Englishman* about the Year 980. *Atlas Geog.* vol. 1. p. 208. The *Peles* and *Prussians* in part by St. *Adalbert* Archbishop of *Prague*. See the *Atlas Geog.* p. 229, and 248.

In the same Age St. *Bruno* and St. *Bonifacius*, two Apostolical Preachers of the *Roman* Communion, labour'd with great Fruit in the Conversion of the *Russians* of *Poland*. And about the same Time the *Muscovites* were brought over to Christ by the *Greeks*: *Wolodimer* the first Christian Czar being baptized Anno 988. See *Le Brun's* Dissertations upon the Liturgies, T. 2. p. 412. N. B. That *Nicholas* the second was at that Time Patriarch of *Constantinople*, who was joined in Communion with the Church of *Rome*, as the *Greeks* generally were from the Time of the second Deposition

on of *Photius*, Anno 886, till the Schism was renewed by *Cerularius*, Anno 1053. *Le Brun* also informs us, out of *F. Pagi* [*ad Annum* 987, *Annal. Baron.*] and *F. Henschenius* [Tom. 1. S. S. Maij.] that tho' the *Moscovites* were converted by the *Greeks*, yet they were four hundred Years before they joined with them in their Schism and their Animosities against the Bishops of *Rome*.

About the Beginning of the eleventh Century, the *Hungarians* were converted under their King *St. Stephen*, *Atlas Geog.* p. 1635. And the *Norwegians* under *Olaus* the third, Anno 1055. the *English* assisting in the Work, says *Dr. Heylin*, *Cosmog.* p. 484; who adds, that they relapsing for the most part to their former Idolatry, were finally regained to Christianity by the Means of *Pope Adrian* the fourth, about the Year 1156. The *Islanders* also were converted in this Century by *Olaus Trugger* the Pious, *Atlas, Geog.* p. 145.

In the latter End of the twelfth Century, *Courland*, *Samogitia* and *Livonia* received the Faith of Christ by the Preaching of *St. Meinardus*, *Heylin* p. 524. *Atlas Geog.* p. 262, 263.

In the thirteenth Century *Pope Innocent* the fourth sent the *Dominicans* to preach to the *Tartars*, *Vincent.* l. 30. And by Apostolick Preachers of this Order, as well as those of the Order of *St. Francis*, many Infidels were converted in diverse Parts of the World.

In the fourteenth Century *Lithuania* was brought over to the Christian Faith, under *Wladislaus Jagello*, about the Year 1388. *Heylin's Cosmog.* p. 524. In the latter End of this Century and the Beginning of the fifteenth, flourish'd *St. Vincent Ferrerius*, who by his Preaching and Miracles converted about twenty five thousand *Jews* and *Moors*. *St. Antonin.* 3 Part. Hist. Tit. 23. C. 8. § 4.

In the fifteenth Century were converted the Inhabitants of the *Canary Islands*, &c. And the *Portuguese* preached the Faith of Christ with great Success in the Kingdoms of *Congo* and *Angola*. *Heylin Cosmog.* p. 996, 998. So far of the Times before the pretended Reformation.

Reformation ; and of Preachers certainly joined in Communion with *Rome*.

Nor has the Hand of God been shorten'd in these two last Ages ; but has in a great Measure repair'd the Loss which the Old Religion has sustain'd by the unnatural Rebellion of so many of her Children in *Europe*, by the Conversions of many Millions of Infidels in all other Parts of the World.

In the sixteenth Century *St. Francis Xaverius* carried the Light of the Gospel to the Coasts of *Malabar*, *Travancor* and *the Fishery* in the *East-Indies* ; to the *Molucca* Islands, and the Islands *Del Moro*, and *Japan* ; converting by his Miracles many hundred thousands of these Barbarians to Christ. His Life is extant, english'd by *Mr. Dryden*, in the Close of which the Reader will find the great Elogiums this Apostolical Preacher has received even from Protestant Writers. His Followers and Successors converted the Kings of *Bungo* and *Arima*, &c. So that the Church of *Japan* counted no less than 600000 Christians ; and stood for a long while the Shock of the most violent Persecutions, in which innumerable Martyrs suffer'd with a Piety and Constancy not unworthy the primitive Times ; till all Communication being cut off, and no Means left of any Priests coming amongst them, the publick Profession of the Faith was at length extinguish'd.

In the same Age, the *Spaniards* having settled themselves in the *Philippine* Islands, preach'd Christ to the Infidels there, with such Success, that according to modern Accounts, there are now ten hundred thousand Christians, some say two Millions in those Islands. [*Letres edificantes, &c. Recueil XI. Let. 3.*]

The Missioners have also made great Progress in diverse other Parts of *Asia*, in these two last Ages ; as in *China*, where there are great Numbers of Christians spread through different Provinces of that vast Empire. In the Kingdoms of *Tonquin* and *Cochinchina*, where there are numerous Churches in spite of Persecution. In the Kingdom of *Madure* and other Provinces of *India* on this Side of *Ganges*, where the Number of Christians increases daily : In the Kingdom of *Tibet* : And
in

ⁱn the *Marian* Islands, where the Inhabitants now are all Christians.

As to *Africa*, the Conversions have chiefly been upon the Coasts of *Zanguebar*; in the great Empire of *Monomotapa*; in the Kingdom of *Sierra Lione*, where *F. Bareira* the Jesuit baptized the King, Anno 1607, &c.

In *America*, *Martinus a Valentiâ*, an Apostolical Preacher of the Order of *St. Francis*, with twelve Companions, converted so great a Number of the *Indians* in the Empire of *Mexico*, that if we may believe *Thomas a Jesu* [*de Converse omniū Gentium*, l. 4. c. 5.] there was not one of this Number who had not baptized a hundred thousand between the Years 1524, and 1531.

In the same Century *St. Lewis Bertrand* a *Dominican* Frier, eminent for Sanctity and Miracles, preach'd the Faith to several Provinces of the Southern Continent of *America*; and penetrated into the very Heart of *Peru*; converting an innumerable Multitude of Barbarians. His Labours have been seconded by those of many others: So that now the Inhabitants of *Terra firma*, of *New Granada*, of *New Andaluzia*, of *Papayan* and of *Peru*, are in a manner all Christians.

About the Middle of the same Century the *Portuguese* Jesuits laid the Foundations of a flourishing Church in *Brazil*: Which in a short Time encreased to such a Degree as to take in no small Part of the Inhabitants of this vast Country, who are at present zealous Christians. The Religious of the same Order have also penetrated into the very Heart of *Paraguay*; and inviting the Barbarians out of their Woods and Mountains, have both civilized them and made them Christians. The Cross of Christ has also been prosperously erected in the great Kingdoms of *Tucuman* and *Chili*, where the Bishop of *Imperiali* alone has, according to *Collier's* Historical Dictionary, fourscore thousand *Indians* under his Care.

In North *America*, the most remarkable Conversions have been made in this last Age in *New Mexico* and the adjoining Parts; and in *Canada* or *New France*, where

where the *French* have omitted no care to bring over the *Indians* to the Faith of Christ. not to speak of a late Settlement in *California* and many others Missions in all Parts of the Infidel World. So that in these our Days we see that of the Apostle, *Rom. x. 18.* evidently verified in our Missioners. ' Their Sound went into all ' the Earth, and their Words unto the Ends of the ' World ; and v. 15. How beautiful are the Feet ' of them that preach the Gospel of Peace, and bring ' glad Tidings of good Things ! ' And can any one be so unreasonable as to charge that Church with heathenish Idolatry, which by her Pastors and Ministers has every where planted the Cross of Christ upon the Ruins of Idolatry ?

But what Infidel Nations or Kings have ever been brought over to the Faith of Christ by Protestants, or other Sectaries, so as to entitle any of them to a Share in those ancient Prophecies, which were to be verified in and by the true Church ? We have never heard of any such Conversions ; though it must be granted, that no Nation has better Opportunities than the *English* for carrying on a Work of this Nature, by reason of their Plantations and Factories in all Parts of the heathen World. " And yet, says Mr. *Mordin* [Geography recited, p. 596,] can we say we have improved the " Advantage God hath put into our Hands, to his Glory " and the Propagation of his Gospel ? Have we made " so much as one solemn Mission of pious and learned " Men to preach the glad Tidings of Salvation in Jesus " Christ, so much as to those ignorant Heathens that confine upon the *English* Pale, or the poor Negroes that " are detained in cruel Slavery in our own Plantations ? So far Mr. *Mordin*.

And Dr. *Heylin* in his *Cosmography* [second Edit. p. 1027] after having told his Readers that the People of *New England* are for the most part well enough disposed, and tractable and docile in Matters of Religion, adds, " which notwithstanding, I find not any great " Increase of Christianity among the Natives : Our " *English* Undertakers thinking it sufficient, if they and " their Houses served the Lord, without caring what " became

“ became of the Souls of the wretched People, which
 “ hitherto have sat in Darknefs and in the Shadow of
 “ Death, notwithstanding those new Lights which have
 “ shined amongst them. So far the Doctor.

We are told indeed by some modern Writers, of the Endeavours of one Mr. Elliot, a Dissenting Minister, to bring over the *Indians* of *New England* to the Christian Religion : And we know that a Society has been established at *London* for propagating the Gospel, by means of which some Churches have been built in our *American* Plantations ; and, if we believe their own Account, some kind of a Reformation effected among the *English* there. But as for the Conversion of Infidels, as far as I can find by their freshest Memoirs, it has scarce been attempted by their Missioners, much less effected. So that I fear after all we may too truly say with regard to the *British* Plantations in general, what the *Atlas Geographus* says of *Virginia*, p. 712. That to the Scandal of our Nation the English have taught the Inhabitants little besides the Vices of Drunkenness, Avarice, Fraud, &c.

How different in this Particular is and always has been the Behaviour of Catholics, who no sooner get footing in any Country, inhabited by Infidels, than they industriously apply themselves to preach to the Natives the Faith of Christ ! And not content with this, carry the Word of Life with infinite Labour and evident Danger of their Lives to those Nations where they have no temporal Power to support them, and nothing to expect in this World but Hardships and Persecutions ; and where great Numbers of them have been put to cruel Deaths for their Pains. Whereas modern Sectaries, who would have the World believe that they alone profess the pure Gospel, and have been raised up by God Almighty in these latter Ages to reform his Church, have inherited so little of this Apostolical Spirit, so little of Christian Zeal, or even of common Charity, as not only to neglect the poor Infidels, that live among them ; but even to hinder the Negroes, whom they detain in cruel Slavery, from embracing Christianity, lest by their so doing they should lose their
 Dominion.

Dominion over them. From whence it is too visible, 'that they are not of the Seed of those Men by whom ' Salvation came to *Israel*, 1 *Machab.* v. v. 26.'

From all which 'tis easy to draw the following Conclusions in favour of the Old Religion. 1st, That the old Church alone is that Church which was foretold by the Prophets. 2^{dly}, That the old Church alone has inherited the Spirit and Blessing of the Apostles. 3^{dly}, That God himself has evidently given her the Preference before all other Societies, in making choice of her Pastors, and of no others, for the great Work of the propagating his Gospel, and the Conversion of Infidels. Is it likely that God would have made choice of the Pastors of a Church corrupted with damnable Errors, Superstitions and Idolatry, for so great and divine a Work, and not rather have employed a pure reform'd Ministry, if these Reformers had really been such as they pretended to be?

I shall only add for further Proof of the Divine Favour towards the Old Religion, that the Men in every Age who have been the chief Instruments of Providence in the Conversion of Nations, were generally eminent for Sanctity; and have confirmed their Doctrine by incontestable Miracles; as may be demonstrated from the best and most authentick Monuments of all Ages and of all Nations. Therefore God was certainly with them, and with that Communion in which they all lived and died.

S E C T. IX.

Apostolical Succession.

A Nother Property of the true Church of Christ is, 'a Succession from the Apostles of Christ.' This is signified in the *Nicene Creed* by the Word Apostolick or Apostolical, when we there profess that we 'believe the One, Catholick, and Apostolick Church.' And it must be evident beyond Dispute, since the Apostles were by Christ's Commission the first Fathers and Founders of the Church; and with them and their Successors, both Christ himself and his Holy Spirit were to remain till the End of the World [*St. Matt.* xxviii. v.

19, 20, and St. *John* xiv. v. 16, 17, compared with *Isaiab* lix. v. 20, 21.] that the true Church can be no other than that which has a 'Succession from the Apostles.'

This Apostolical Succession, which is an inseparable Property of the true Church, implies four Things. *viz.* 1st, A Succession of a Church, that is, of a Society, or Communion, descending without Interruption from that first Society or Communion established by the Apostles. 2^{dly}, A Succession of Doctrine derived in an uninterrupted Channel from the Apostles. 3^{dly}, A Succession of Holy Orders, derived from those who were ordained by the Apostles. 4^{thly}, A Succession of lawful Commission, or spiritual Jurisdiction and Authority to preach, administer the Sacraments, and execute all other Branches of the pastoral Office; which Christ gave to his Apostles, St. *Matt.* xxviii. v. 19. and St. *John* xx. v. 21. and they imparted to their Followers, the Ministers of the Church, lawfully called, and lawfully sent: For that this Branch of Succession is different from the bare Succession of holy Orders, is visible; for Bishops and Priests truly ordained, when by Heresy and Schism they fall from the Church, have true Orders after their Fall; because they cannot lose their Character, but have no lawful Commission or spiritual Jurisdiction; for this no Heretick or Schismatick either has himself, or can impart to others, having forfeited it by his Revolt.

Hence, for a Church to be truly Apostolical, or to have a 'Succession from the Apostles,' 'tis not enough that the Bishops and Priests of this Church have holy Orders derived from the Apostles; for so the *Arians*, *Macedonians*, *Nestorians*, *Eutychians*, and many other Hereticks have had: Nor is it enough that with their Orders they have also retained the Doctrine of the Apostles, as many Schismaticks have done, especially in the Beginning of their Schism: But it is requisite moreover, that the Society which would claim the Title of Apostolical, be not a new-raised Communion, separated from that great Body of Christians which descends in an uninterrupted Channel from the Apostles; and that its Ministers act by a lawful Commission, derived

ved from that which was first given by Christ to the Apostles : For where these Things are wanting, there can be no true Church of Christ, but a Sect, or a Schism, and consequently a Synagogue of Anti-christ.

All these four Parts of Apostolical Succession have been evidently promised in the Scriptures to the true Church of Christ. 1. A Succession of a Society or Communion ever standing, and ever flourishing till Time itself should end, St. *Matt.* xvi. v. 18. St. *Matt.* xxviii. v. 19, 20. St. *Luke* i. v. 32. St. *John* xiv. v. 16, 17. *Psal.* lxxii. v. 5. 7. *Psal.* lxxxix. v. 27, &c. *Isaiah* liv. v. 9, 10. *Daniel* ii. v. 31, 44, &c. 2. A Succession of orthodox Doctrine in this same Society or Communion from the Time of Christ and his Apostles to the End of the World : For which see the same Texts ; as also, *Isaiah* lix. v. 20, 21. *Ephes.* 4. v. 11, 12, &c. 3. A Succession of Pastors lawfully ordained, *Jeremiah* xxxiii. v. 17, &c. See also St. *John* xx. v. 22, 23, compared with St. *Matt.* xxviii. v. 20. 4. A Succession of spiritual Jurisdiction and Authority to execute all the Functions of the Ministry ; given to the Apostles for them and their Successors, St. *John* xx. v. 21. and St. *Matt.* xxviii. v. 18, 19, 20. without which whosoever comes is to be looked upon as an Usurper, a Thief and a Robber, *Rom.* x. v. 15. *Heb.* v. v. 4. St. *John* x. v. 1.

It remains that we should examine which of the two, the Old or the New Religion, bids the fairest for all these four Branches of Apostolical Succession, and consequently for the Title of Apostolick Church.

And first, it is evident that none of the modern Sects of Pretenders to Reformation can claim any Succession of their Society or Communion from the Days of the Apostles ; because it is notorious to all the World that their Religion began with what they call the Reformation, and that they are a new-raised Communion form'd by going out from us : Now where there is a new raised Communion and a Change of Religion ; 'tis evident there can be no such thing as a perpetual Succession in the same Communion and the same Religion. In a Word, there were no such Thing as Protestants, Presbyterians, Lutherans, Calvinists, or by whatever other Name you please

please to call them, 300 Years ago ; nor had not been for a 1000 Years: Therefore they cannot pretend to an uninterrupted Succession of their Communion from the Apostles. The Consequence of which is, that none of them all can have any just Claim, either to the Scriptures, or to any other Part of the Apostolical Inheritance ; because they descend not from the Apostles, and consequently are not the right Heirs of the Apostles ; but an upstart Race, that have no Connexion with the Apostles.

2dly, 'Tis no less evident that neither Protestants, nor any other modern Sectaries have any Succession of their Doctrine from the Apostles. I speak not of that Part of their Doctrine in which they agree with Catholicks, which is certainly Apostolical ; but of that Part of their Doctrine, which is peculiar to themselves, and from which they are denominated Protestants, &c. For 'tis notorious to the whole World, that before the Year 1500, there was not any where upon Earth a Set of Men that held throughout the same Protestancy, that is, the same Protesting Articles, as are now taught by any modern Sectaries, of what Denomination soever.

3dly, As for Succession of Holy Orders, the greatest Part of modern Sectaries have not the least Claim to it: Because they have no Bishops descending by Succession from the Apostles ; and consequently can have no Orders derived from them. For 'tis the Universal Tradition of all Churches from the very Time of the Apostles, that none are to be acknowledged for lawful Ministers of the Word, or Sacraments of Christ, but those that were ordained by the Apostles, or the Bishops of the Church descending from them. Hence the Lutheran Superintendents, the Calvinian Presbyters, &c. who are no Bishops, nor ever received holy Orders from any that were true Bishops, are indeed no better than meer Laymen ; not only in the Judgment of all Churches, whether Catholick, or Schismatical, for fifteen hundred Years after Christ ; but even in the Judgment of the best Divines of the Protestant Church, of *England*: And consequently these Protestant Congregations abroad, as well as those of the Dissenters at home, are indeed no

no Churches ; and if Lay-Baptism, as many Protestant Divines will have it, be no Baptism, they are no Christians. Whether the *English* Protestant Clergy, who glory in their Succession of Bishops, be in any better Condition, we shall examine in our Appendix.

4thly, As to the most essential Branch of Apostolical Succession, *viz.* that of Mission, or Commission and Authority, given by Christ to his Apostles, and derived in an uninterrupted Channel from them, for preaching the Word, administering the Sacrament, &c. 'Tis what all Sectaries, (even supposing they had holy Orders amongst them) have most certainly forfeited ; from the Moment they separated themselves from that great Body of Christians which descends in one Communion from the Apostles ; with which alone the Apostles deposited their Commission ; and whose Pastors alone are the undoubted Heirs of the Apostles. For what Claim can Sectaries have to any Mission or spiritual Power derived from the Apostles through the Channel of the Church, who at their very first setting out broke off from this Channel, that is, from the Communion of the same Church to which they pretend to appeal for their Commission and Succession, and were excommunicated by her chief Pastors ? Which was certainly the Case of all the first Reformers.

To set this Matter in a clearer Light, it must be observed, that all spiritual Power, Jurisdiction and Authority must come from God, and cannot be executed without a criminal Presumption and Usurpation any otherwise than by Commission from him ; so that whoever intrudes himself of his own Head into the Pastoral Office, or spiritual Functions, in the Language of the Scripture, is a Thief and a Robber, *St. John x. v. 1.* Now there are but two Ways that this Divine Commission (without which it would be high Treason against God to usurp the Office or Functions of his Delegates and Ministers) can be imparted to any Person ; *viz.* either immediately by God himself, as he sent *Moses* and the Prophets in the Old Testament, and Christ and his Apostles in the New ; or else by being licensed

and

and empowered by Men, who have that Authority handed down to them from those who were originally commissioned by God, of which Kind is the Mission of all the ordinary Pastors of the Church of Christ, deriving both their Orders and their Jurisdiction from the Apostles, who were commissioned by Christ himself, with a Promise to abide with them and their Successors for ever, *St. Matt. xxviii. v. 19, 20.*

As for that extraordinary Mission immediately from God himself, tho' some modern Sectaries have pretended to it, yet none of them could ever yet produce the necessary Proofs to justify their Pretensions; none of them could ever shew their Patents stamp'd with the broad Seal of Heaven; that is, none of them could ever work any evident Miracle in Testimony of their being sent by God; which nevertheless was absolutely necessary for any prudent Christian to receive them as God's extraordinary Delegates immediately sent from him. For God, who is the sovereign Wisdom and the sovereign Justice, does not expect that we should receive any as immediately sent from him, upon their bare Assertion; otherwise we should be daily exposed to the Danger of receiving false Prophets, and Wolves in Sheep's Cloathing, who never fail to cry out, the Lord, the Lord, tho' the Lord never sent them. From whence we have a Right to conclude, that such as cannot produce sufficient Proofs of their being sent in an extraordinary Manner immediately from God himself, were indeed never sent by him: Since God's sending his Delegates necessarily implies an Obligation in Men to receive those whom he sends; which Obligation can never be where these pretended Delegates cannot produce their Credentials. Hence Christ himself declares, that the *Jews* would not have sinned in not receiving him, 'if he had not done such Works amongst them as no one else had done,' *St. John xv. v. 24.* So necessary it is that the Pretensions to an extraordinary Mission should be supported by such extraordinary Proofs, as neither ancient nor modern Sectaries could ever yet produce.

And if we have a Right to call for these extraordinary Proofs as often as any one pretends to an extraordinary

inary Mission from God ; how much more in the Case of modern Sectaries, whose Enterprize was so extraordinary ? For what they made Profession of was nothing less than altering the whole Face of God's Church, reforming, as they called it, her Faith, abolishing her Liturgy, degrading her Ministry, setting aside her Canons and Discipline, condemning the doctrinal Decisions of her General Councils, preaching down her most ancient Traditions, and entirely disclaiming her Authority. Now to support them in this Enterprize against the whole visible Church, founded by the Miracles of Christ, and all her ordinary Pastors, descending by Succession from the Apostles of Christ ; they had so much the more need of Miracles, as they had neither any Predictions of the Prophets to recommend them, nor any extraordinary Sanctity of Life and Conversation to plead for them ; and on the other Hand, they had against them the Authority of the whole visible Church, so strongly established by innumerable Texts of Scripture, (quoted above in our first Chapter) that if there be any thing evident in Scripture, this their Enterprize against the Church was evidently unwarrantable, not to say impious and sacrilegious.

And as for their appealing, as some of them have done, to the Miracles of Christ, to justify their Proceedings against the Church, nothing could be more absurd : Since it must be evident to every thinking Man, that his Miracles bear Testimony indeed to the Society established by him and his Apostles, but not to any new-raised Communion, cut off from the original Succession : And that in the Dispute between the Old Church and modern Sectaries, concerning the true Meaning and Interpretation of the Scriptures, which is the main Subject of all our Contests, not one of the Miracles of Christ can with any shew of Probability be alledged against that Interpretation of God's Word, which the Church gives : But rather all of them in Favour of her, to whose Teachers that same Word has evidently promised the Spirit of Truth, *St. John. xiv. v. 16, 17* ; and the Presence and Assistance of Christ himself,

himself, till the End of the World, St. *Matt.* xxviii. v. 19, 20.

But the greatest Part of modern Sectaries being sensible that they can have no Pretensions to any extraordinary Mission immediately from God himself, would willingly put in for some Share in the ordinary Vocation of God's Ministers, derived thro' the Channel of the Church. But they are as little able to maintain this Claim as the other. For if they were not sent immediately from God himself, but by the Ministry of Men, who by Succession had inherited this divine Commission; it is incumbent on them to declare who those Men were that imparted this Commission to their first Teachers? Who sent them to teach their Protestant Doctrine? Who authorized them to preach down and alter at Pleasure, in Spite of all the ordinary Pastors, the Doctrine, Discipline, Liturgy, Traditions, Ordinances and Observances of the whole visible Church? 'Tis plain they did not receive this Commission from the Hands of other more ancient Sectaries; who neither had any such Commission to impart, nor if they had, did any of the first Reformers so much as pretend to be sent by them. And 'tis ridiculous to say they received this Commission from the Catholick Church, which never commissioned any to preach a Doctrine anathematized by all her Pastors: Nor could their receiving Orders in the *Roman* Communion, authorize them to commence Teachers of another Religion. Besides, if the System of these Reformers be true, their Orders which they received in the Catholick Church were derived from Anti-christ, and given by Hereticks and Idolaters, who by their Apostacy from the Gospel, had forfeited the Apostolical Commission for themselves, and consequently could not impart it to others. It follows therefore, that these Gentlemen have intruded themselves into the pastoral Ministry of their own Heads, without being sent by any one but by him, that sent all the false Prophets from the Beginning. For as for a Mission from the Laity, which some of them have pretended to, these had none themselves, and consequently could impart none.

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Here perhaps some may appeal to the *Albigèois*, the *Vaudois*, *Wicklefs*, *Huffs*, &c. and pretend to an Apostolical Succession through this Channel. But in vain. First, because none of all these had any Branch of Apostolical Succession themselves, and were as much put to it as modern Sectaries are, to tell who sent them. 2dly, Because all these in many substantial Articles differed from modern Protestants; as Monsieur *Bossuet* Bishop of *Meaux* has demonstrated in his 11th Book of the History of the Variations of the Protestant Churches. 3dly, Because if we were even to suppose that any of these had a Succession from the Apostles, 'tis visible that modern Sectaries had no Succession from them; since they don't so much as pretend to have derived their Orders or Mission from any Bishops of the *Albigèois*, *Vaudois*, *Wicklefs* or *Huffites*: And it may be questioned, if any of these Sectaries ever had any such Thing as true Bishops.

From all that has been said it is evident, that modern Sectaries have no Share in any Branch of Apostolical Succession; since neither their Church nor their Doctrine, their Orders nor their Mission, are derived from the Apostles of Christ. It only remains that we should now shew, that the Professors of the Old Religion have a better Title to all and every one of these Branches of Apostolical Succession.

And first, 'tis plain that the Catholick Society, or Communion had no other Beginning but from the Apostles of Christ: And that the present Church in Communion with *Rome*, visibly descends from that first Society established by the Apostles, without any Breach or Interruption. Witness the Succession of the Bishops of *Rome*, brought down through every Age from St. *Peter* to this Day, Chap. 6. Sect. 3. Witness the Succession of Saints, Apostolical Prelates, Doctors and Martyrs in every Age in the same Communion, Sect. 5. Witness in every Age the Conversion of Infidel Nations by Preachers of the Catholick Communion, Sect. 8. Witness in fine that vast Body of Christians, which in every Age since the Days of the Apostles has been joined in Communion with the Bishops of *Rome*. Then as for the perpetual Succession of the Catholick Doctrine

from the Apostles, it has been already demonstrated, Chap. 3. Sect. 3. 3dly, Our Succession of holy Orders from the Apostles cannot be called in Question; since our greatest Enemies are forced to appeal to this Succession. In fine, our Mission is visibly derived by ordinary Succession from the same Fountain in one uninterrupted Channel, and has never been forfeited by Heresy or Schism, as we have proved above, Chap. 4. So that 'tis with the strictest Justice that the Old Religion alone inherits the Title of Apostolical; because she alone has a just Claim to all the Branches of Apostolical Succession.

APPEN.



A P P E N D I X.

The Case of the English ORDERS, stated in 15 PROPOSITIONS.

I. PROPOSITION. The Catholick Church has never acknowledged the *English* Protestant Orders; nor ever regarded their Bishops or other Ministers any otherwise than as meer Laymen; nor admitted them upon their Conversion to any ecclesiastical Functions, without ordaining them after the Catholick Manner.

The Truth of this Proposition is evident, by the perpetual Practice of Catholicks ever since the first Introduction of the new Ordinal in the Days of *Edward VI.* For immediately upon the Accession of *Queen Mary* to the Throne; in her first Parliament, 'All Consecrations were declared to be void and null, which had been made according to the Ordinal of King *Edward VI.* says *Dr. Heylin*, Hist. of the Re- form. 2d Edit. Part 2. p. 38.' Who also amongst other Articles, sent by the Queen to the Bishops, *March 3, Anno 1554*, sets down this for the 14th, p. 36. 'Touch- ing such Persons as were heretofore promoted to any Orders after the new Sort and Fashion of Orders, considering they were not ordered in very Deed, the Bishop of the Diocese finding otherwise sufficient Ability in those Men, may supply that Thing which wanted in them before, then according to his Discretion admit them to minister.' Upon which Article *Mr. Fox* [in *Indice*] makes this Note. 'Ministers revol-

‘ting to Popery must with their new Religion have new ‘Orders.’ And this was certainly practised both in that Queen’s Time, and ever since. For whereas a great Part of our Missioners in Queen *Elizabeth’s* Days, and many since have been converted Ministers, yet not one of them was ever admitted to the Function of the Priesthood, any otherwise than by a Catholick Ordination. And so it was determined at *Rome*, Anno 1704, in the Case of Mr. *Gordon* some Time Archbishop of *Glasgow*, as we learn from *F. Le Quien, Nullite des Ordinations Anglicanes*, Tome 2. *Pieces Justificatives*, p. 69.

We are not ignorant that a certain *French* Writer undertook not long ago, the Defence of the *English* Protestant Orders against this general Judgment of all other Catholicks. But we know withal, that he was not able to maintain the Cause without running into exotick Notions, which drew upon his Book the Censure of the *Gallican* Clergy, and obliged the Author to take Sanctuary amongst those whose Cause he had pleaded.

As for the rest, this general Judgment of Catholicks of the Nullity of the *English* Protestant Orders, must carry with it no small Weight with every serious Christian, to make him doubt at least of the Validity of the *English* Ordinations, which he sees absolutely rejected by so great a Body of Christians, amongst whom are such Numbers of Divines both learned and pious: And this the more, when he considers that these Persons who reject these new Orders are they from whom the *English* Hierarchy pretends to derive itself. Nor would it mend their Cause if they should appeal from *Rome* to the Judgment of the *Greeks*: So far from it, that if we may credit the Accounts we have of the modern *Greeks*, these scarce allow of the Baptism of Protestants, much less of their Orders.

2d PROPOSITION. Protestants themselves seem to have had formerly but a mean Opinion of their Orders, and of the Power of their first Ordainers.

This has appeared in sundry Instances, particularly in the Case of Bishop *Bonner*, who having refused the Oath

Oath of the Queen's spiritual Supremacy tendered to him by Mr. *Horn*, who called himself Bishop of *Winchester*, pleading that *Horn* was no Bishop, and therefore had no Power to tender him the Oath: The Point was first argued by the Bishop's Counsel at the Bar, and afterwards taken into Consideration by all the Judges at *Sergeant's Inn* in Judge *Catline's* Chambers, who was then Lord Chief Justice. Where after much Debate it was resolved by all the Judges, that Bishop *Bonner's* Plea upon this Issue that he was not guilty, because *Horn* was no Bishop, should be received; and that the Trial should be committed to a Jury of the County of *Surrey*. See Abridgment of *Dyer's Reports*, 7 *Eliz.* p. 234. But as we learn from Dr. *Heylin*, 2d Pt. p. 173, it was thought more adviseable, 'that the Decision of the Point should be referred to the following Parliament, for fear that such a weighty Matter might miscarry by a contrary Jury.' So mean an Opinion had Protestants of those Days of their Bishops and their Orders, that it was not thought safe to commit the Trial of the Point whether they were indeed Bishops or no, to a Protestant Jury, in a Protestant Court, under a Protestant Government. Bishop *Bonner*, though a Man generally hated by all Protestants, so effectually put a Stop by this Plea to the Proceedings of his Adversaries, that he was no more molested: And it was thought necessary in the ensuing Parliament (8 *Eliz.*) to pass an Act by which the Bishops (whatsoever they might be by the Law of God) were made at least legal Parliamentary Bishops.

As for those from whom they pretend to derive their Orders, viz. *Barlow*, *Scory*, &c. it appears that the Queen herself had but a mean Opinion of their Ability for this Performance, from the Efforts she made to have her new Bishops consecrated by Catholick Prelates, addressing herself for this End, first to an Archbishop of *Ireland* then Prisoner in the *Tower*; as we learn from *Saunders de Schism Ang.* afterwards to *Tunstall* Bishop of *Durham*, *Bourne* Bishop of *Bath* and *Wells*, *Pool* Bishop of *Peterborough*, and *Kitchin* Bishop of *Landaff*; as appears from her Commission, exhibi-

ted at large by *Bramhall*. And when at last she was forced to take up with *Barlow*, *Scory*, &c. (if we believe the Records produced by our Adversaries) she found it necessary to employ the Plenitude of her spiritual Supremacy to habilitate them for the Function of consecrating *Matthew Parker* Archbishop. Witness this Clause in the Queen's Commission directed to the said *Barlow*, *Scory*, &c. 'Supplying nevertheless by
 ' our supream royal Authority—whatsoever is wanting
 ' or shall be wanting in Order to the Performance of
 ' the Premisses, either in the Things, which pursuant
 ' to our Commission aforesaid, shall be done by you;
 ' or in any one of you, your Condition, State, or
 ' Power, of those Things, which by the Statutes of
 ' this our Kingdom, or by the Ecclesiastical Laws, in
 ' this Part are required or are necessary; the Circum-
 ' stances of the Time, and the Necessity of Affairs de-
 manding it.' *Supplentes nihilominus supremâ Authoritate nostra Regiâ, siquid aut in his quæ juxta Mandatum nostrum prædictum per vos fient, aut in vobis, aut vestrum aliquo, conditione, statu, aut facultate vestris, ad præmissa perficienda desit aut deerit eorum quæ per statuta hujus Regni nostri, aut per Leges Ecclesiasticas, in hac parte requiruntur aut necessaria sunt, temporis ratione & rerum necessitate id postulante.*

But I hope it may be questioned without Offence, whether her Majesty with all her Supremacy could make a Consecration legal and canonical, which was against all Laws and Canons: And much more whether she could empower Men to make a Bishop, who never were truly consecrated themselves.

3d PROPOSITION. It has been a current Opinion among the Catholics, from the Days of Queen *Elizabeth*, that *Matthew Parker* (from whom the whole *English* Protestant Hierarchy derives itself) was consecrated, if I may be allowed to use that Term, at the *Nags-Head* in *Cheapside*, by *John Scory's* laying the Bible upon his Head, with these Words, 'Take thou
 ' Authority to preach the Word of God sincerely.' So *Dr. Champney*, *Vocation of Bishops*, &c. Chap. 14. *Sacrobosco*, *Fitzsimons*, *Kellison*, and many other learned Controvertists; and more lately *Mr. Ward*, in his
 Controver-

Controversy of Ordination truly stated, *Clerophilus Alethes*, and others in their Answers to *Courayer*.

Of this History are quoted the following Witnesses.

1. Mr. *Neal*, sometime *Hebrew* Professor in the University of *Oxford*, and when these Things were done, Chaplain to *Bonner* Bishop of *London*, who declared to Mr. *Bluet* a grave and learned Priest, from whom Dr. *Champney* had it, that he himself was present, and Eye-witness to that ludicrous Consecration.

2. Mr. *Henry Constable* in his Manuscripts (alleged by Dr. *Champney*) who appeals for the Truth of the Matter of Fact, not only to several Catholics that were Eye-witnesses, but also to *John Stow* the Protestant Historian, who had diligently examined into the whole Matter, and often affirmed the Truth of it in the hearing of a great many Persons of most entire Credit and Fidelity, who were actually living at the Time that Dr. *Champney* published his Book, p. 169; though Mr. *Stow* not daring to insert this History in his Chronicle, chose rather to make no Mention at all of the Consecration of the new Prelates, nor of any Thing relating thereunto.

3. Mr. *Faircloth*. As we learn from the *Postscript* to a Book entitled, *The Nullity of the Protestant Clergy of England*. "Since the finishing of the Point, says this Author, I have had occasion to find out some Particulars——Mr. *Abbot* of *Canterbury* shewed to F. *Faircloth* [one of the Priests who in King *James* the First's Time were] permitted to see the *Lambeth Register*]" certain Records. "But Mr. *Plowden* yet living does depose, that he had it from F. *Faircloth*'s own Mouth, with whom he lived many Years an intimate Friend, this ensuing Answer of F. *Faircloth* to *Abbot*. My Lord, said he, my Father was a Protestant, and kept a Shop in *Cheapside*, and assured me that himself was present at *Parker's* and the first Protestant Bishops Consecration at the *Nags Head* in *Cheapside*, &c. This supposed, my Lord, I cannot but judge this is a forged Register."

4. Dr. *Derbyshire*, Nephew to Bishop *Bonner*, and Prebendary of *St. Paul's*, is also cited as a Witness of

the *Nags-Head* Consecration. For the Author of a Book entitled a *Legacy left to Protestants*, printed at *Doway*, 1654. declares that he had it from that Doctor's Mouth, as of his own Knowledge, that the first Protestant Prelates, like *good Fellows*, had made themselves Bishops at an Inn, because they could not get true Bishops to consecrate them. The same Author alledges also the Testimony of another Gentleman of known Worth and Credit, who had it from his Father, one of the chief Judges of the Realm, that being at Dinner with Archbishop *Heath* at *Cobham* in *Surrey*, he saw a Letter sent from Bishop *Bonner* in the *Marshalsea* by one of his Chaplains to the Archbishop, wherein he merrily related the manner how these new Bishops ordained one another in an Inn where they were met together.

5thly, To these Testimonies is to be added, that of Dr. *Morton*, the Protestant Bishop of *Durham*, who upon Occasion of a Book against the Protestant Bishops, made a Speech in Parliament, in which he appealed to their *Nags-Head* Consecration as a Matter of Fact notorious to all the World. And whereas Dr. *Bramhall* offered to deny that Bishop *Morton* ever made any such Speech, my Lord *Audley*, who was personally present in the House of Lords at that Time, gave Testimony to the Truth of it, as follows. Nullity, &c. p. 88, 89. " Having seen a Book entitled, *The Consecration and Succession of Protestant Bishops* [By Dr. *Bramhall* then Bishop of *Derry*] and particularly perused that Chapter called *The Vindication of the Bishop of Durham*, I find myself—— obliged to say something as concerned, and so have desired Place here for a few Lines. "Who the Author of the Treatise of *Catholick Faith*, &c. fixeth on to prove his Allegation touching the Bishop of *Durham* [*Morton's* Speech] I know not ; for he told me of it before ever I spoke to him ; but sure I am, if it be looked after, he may have sufficient Testimony to satisfy half a dozen Juries : But that which stirs me to speak in this Matter, is a Note I have, at the Request of the Bishop of *Derry* [*Bramhall*] given him under my Hand, where-

" in

" in I say the same in Substance with the Author touch-
 " ing the Bishop of *Durham's* Speech. As for the
 " Book against Episcopacy, which was the ground of
 " the Discourse, my Note only avers it was brought
 " into the House, but said not by whom, nor who was
 " the Author. In Truth I wondered much to find
 " that the Bishop of *Durham* doth deny this Speech,
 " for I cannot remember that ever I heard of, or read
 " the Story of the *Nags-Head*, till that Day in Parlia-
 " ment of my Lord of *Durham* : Then I heard it from
 " him, and this I say as I shall answer it before the
 " Judgment Seat of God Almighty. And I do not
 " remember that ever I heard the Bishop of *Lincoln*,
 " or any other Bishop before or since, mention the
 " *Nags-Head*, or touch that Story, &c. But my Lord
 " of *Derry* will not believe that I (for I cannot but take
 " it to my self) do or ever did know my Lord of *Dur-*
 " *ham* so well as to swear that this was the Man. If
 " his Lordship had been an *English* Bishop and fre-
 " quented Parliaments, he would have omitted this. Not
 " to multiply Words, I can assure his Lordship, I could
 " as well and surely have sworn this is the Man, the
 " Bishop of *Durham*, as his Lordship could of Sir
 " *George Ratclif*, when he lived. Besides, his Person
 " and Place of the Bishop's Bench is too eminent to be
 " mistaken. Another Expression of my Lord of *Der-*
 " *ry* is, I do not take myself to be so exact an Analyser
 " of a Discourse as to be able to take my Oath what
 " was the true Scope of it. Here likewise I must beg
 " his Lordship's Pardon. I know no such Defect in
 " myself, for there is not any Thing more easy than to
 " comprehend the true Scope of a short plain historical
 " Discourse, as this was. To conclude as to the Bi-
 " ship of *Durham's* Denial, I hope that confessing
 " himself now of the Age of 95 Years, it will be held
 " no Crime to say, or improbable to believe, that one
 " of that great Age may at least forget what he spoke
 " so many Years since. For the two Certificates of
 " the other Lords, that of the Temporal saith little to
 " my Lord of *Derry's* Purpose, neither with an indiffe-
 " rent Judgment can that of the Spiritual work much,
 " For

" For my Part I do not say that any of all their Lord-
 " ships, whose Names are put to the Certificates in
 " the Book, were in the House at this Time; or if any
 " of them were, that they took Notice of what my
 " Lord of *Durham* spoke; for many Discourses are
 " made in Parliament, and little Notice taken of them;
 " neither had I of this, but that it was to me a new
 " Thing. The Clerk of the Parliament is also brought in
 " to certify, though as to my Note his Pains might have
 " been spared, for I do not mention a Book presented,
 " and consequently none to be recorded; and as for
 " Speeches, I do assure his Lordship in the Authority of
 " an old Parliament-man, that it is not the Office of a
 " Clerk to record them, (his Work would be too great)
 " till it be a Result or Conclusion, and then he writes
 " them down as Orders, Ordinances, &c. of Parlia-
 " ment. I will end this short and faithful Defence,
 " which I have been here necessitated to make for my-
 " self, with many Thanks to my Lord of *Derry* for his
 " Charity and Opinion of my Ingenuity; and seeing
 " his Lordship's Inclination in this Matter is to absolve
 " me from a malicious Lie, I will absolve myself as to
 " Mistake, either in the Person or Matters, assuring
 " his Lordship, and all the World, there is none. So
 far this noble Peer.

And whereas some have pretended that this Story of
 the *Nags-Head* Consecration, was invented in King
James the First's Time, and never heard of in Queen
Elizabeth's Days: The contrary is very evident, as well
 from many other Testimonies, as from what the Author
 of *The Treatise of the nature of the Catholick Faith*,
 &c. printed 1657. declares. *I have spoken*, says this
 Writer, p. 9. *with both Catholicks and Protestants that*
remember near fourscore Years, and acknowledge that so
long they have heard the Nags-Head Story related as an
undoubted Truth. But what need could there be for
 their going to a Tavern for their Consecration, since
 they had the Queen on their Side, and consequently the
 Churches at their Command? I must own, this Objec-
 tion would weigh very much with me, if withal it
 could be made to appear, that either the Consecrator or
 Consa-

Consecrated looked upon *Consecration* as any thing better than an idle Ceremony, or thought there was any great Difference whether it were done in a Tavern or a Church.

PROPOSITION 4. The *Lambeth Register*, which gives a different Account of the Consecration of *Matthew Parker*, from that of the Story of the *Nags-Head*, is suspected of Forgery.

The Grounds for this Suspicion may be seen in Mr. *Ward*, *Clerophilus*, and others, to whom for Brevity's Sake I remit the Reader, because I look upon it of small Importance, with regard to the Validity of the *English Orders*, whether they were given in a Chapel, or at a Tavern.

PROPOSITION 5. It does not appear that *Barlow*, who, according to the *Lambeth Register*, was the Bishop Consecrator, (who alone according to King *Edward's* Ordinal pronounces the Form, *Take the Holy Ghost*;) was ever consecrated himself.

Of this Matter thus writes Mr. *Stevens* a Protestant Minister, in his *Great Question*. " It is a wonderful
" Thing by what Chance or Providence it happened,
" that *Barlow's* Consecration, who was the principal
" Actor in this, should no where appear, nor any positive Proof of it be found, in more than fourscore
" Years since it was first questioned, by all the Search
" that could be made by so many learned and industrious
" and curious Persons; as Mr. *Mason*, employed
" by the Archbishop, and all the Assistants he had in
" his Time, whose Book was printed in 1613, and again
" with Additions in 1625, and 1638, Bishop
" *Bramhall* and all the Assistance he could procure in
" his Time about the Year 1657; Dr. *Burnet* encouraged
" by the Parliament 1679, and all the Helps
" and many Assistance he had; and the indefatigable
" Mr. *Wharton*, who had corrected and discovered so
" many Faults, Oversights, and Mistakes in others before
" him, besides many others, That ever he was
" consecrated at all. It is true, Bishop *Godwin*, Bishop
" of *Hereford*, says, that he was consecrated February
" 22, 1535, but says neither where, nor by whom,
" nor

“ nor produceth, or so much as refers to any Evidence
 “ or Proof of what he says. And—both Mr. *Mason*
 “ and Mr. *Wharton* agree and prove, that what he
 “ says cannot be true . . . *Mason* and *Bramball*
 “ take much Pains to prove it [*Barlow's Consecration*]
 “ by Circumstances and Probabilities, for that all
 “ Things were done for him, and to him, and by him,
 “ that belong to a true and complete Bishop, except
 “ only that of Consecration ; — especially from the
 “ *Restitution of his Temporalities*, which they would
 “ have us believe is always after Consecration : But
 “ whatever it ought to be either by Law or Custom, it
 “ was not then always so observed, as before in the
 “ Case of *Stokesley*, Bishop of *London*, who had his
 “ Temporalities *July 14, 1530.* and was not consecrated till *November 27* after. [*Wharton de Episcop.*
 “ *Lond.* p. 189.] And since twice in the Case of *Bonner*, who elected Bishop of *Hereford*, had Restitution
 “ of his Temporalities to his Proctor, while he himself
 “ was yet beyond Sea ; and afterwards elected Bishop
 “ of *London*, has his Temporalities *Nov. 18. 1539,*
 “ and yet was not consecrated till *April 4. 1540.* Nor
 “ is it more strange that of all the Acts necessary for
 “ that Purpose, the Consecration should be omitted,
 “ especially at that Time when it was set so light by,
 “ than that of all the Records and Entries of those
 “ Acts, that only of the Consecration, if there had
 “ been any, should be wanting, when all the other
 “ Acts appear in their proper Courts, as *Bramball* tells
 “ us, p. 482 . . . He was elected *Jan. 16. 1535-6.*
 “ Bishop of *Asaph*, and confirmed the 23d, and about
 “ the same Time was in the King's Service in *Scotland* ;
 “ *Legationem apud Scotiæ Regem ab Henrico Angliæ*
 “ *Rege missus, obiit,* says *Wharton* ; and *April 10.* fol-
 “ lowing, was elected Bishop of *St. Davids*, the Trans-
 “ lation confirmed by the Archbishop the 21st, and the
 “ Temporalities restored the 26th of the same Month :
 “ But the Record mentions nothing of any Consecration
 “ preceding, but his Election and Confirmation by
 “ the Archbishop only. *Ipsūq; sic electum Episcopum*
 “ *prædictæ Ecclesiæ Menevensis præfecit.* The short
 “ Space

“ Space between his Election to St. *Asaphs*, and Trans-
 “ lation to St. *David's*, and his Absence in *Scotland*,
 “ might well prevent his Consecration for that Time ;
 “ and the Translation, especially if he continued any
 “ considerable Time in *Scotland*, make his Consecrati-
 “ on, when he came Home, never questioned or thought
 “ of, especially having his Spiritualities by the Arch-
 “ bishop's Confirmation, and his Temporalities restored
 “ by the King : And it is like enough he might concur
 “ with the Archbishop in slight Thoughts of such a
 “ Formality. For whatever was his *Learning*, it seems
 “ his *Virtue* was so little, and the Offence, that he and
 “ *Scory* had given by their Behaviour, so great, that
 “ they were never so much as restored by Queen *Eli-*
 “ *zabeth* to their former Sees, but put into meaner
 “ ones, as the Historian informs us in his Abridgment,
 “ p. 250. Nor would she be crowned by either of
 “ them, though she could hardly get any other to do
 “ it.” So far Mr. *Stevens*.

What this Gentleman has here said, that *it is like*
enough that Barlow might concur with the Archbishop
 [Cranmer] in having slight Thoughts of the Necessity
 of Consecration, is no groundless Surmise : Since it has
 been made evident to all the World by a Piece produced
 by Dr. *Stillingsfleet* in his *Irenicon*, and by Dr. *Burnet*
 in his Appendix to his History of the Reformation, that
 both *Cranmer* and *Barlow* publicly declared in the
 Assembly of Bishops and Divines held at *Windsor* in the
 first Year of King *Edward VI.* that Episcopal Consecra-
 tion was a needless Ceremony, and that the King
 could make a Bishop without it.

Must it not then be a mortifying Reflection to a
 High-flying Church-man, who values himself upon
 the Hierarchy, to think that this Hierarchy of his
 Church wholly depends upon a Man who in his Princi-
 ples notoriously slighted Episcopal Consecration ; and
 who, for ought we can find, was himself never conse-
 crated ? *They sought their Register—but it was not found :*
Therefore were they as polluted, put from the Priesthood.
Nehemiah vii. v. 64.

PROPOSITION 6. The Form for consecrating Bishops, prescribed in the Ordinal of King Edward, which, according to the *Lambeth Register*, was used in the Consecration of *Matthew Parker*, is insufficient for that Effect, and consequently *Parker's* Consecration made by that Form is essentially null; and all those who derive their Orders from him, as the whole *English Hierarchy* pretends to do, have indeed no Orders at all.

The whole Form for making Bishops in the Ordinal of King Edward, which is pronounced by the Bishop Consecrator, at the Time of the Imposition of Hands, is this, *Take the Holy Ghost, and remember that thou stir up the Grace of God, which is in thee by Imposition of Hands; for God hath not given us the Spirit of Fear, but of Power, and Love, and Soberness.*

If these Words joined to the Imposition of Hands be not sufficient to make a Man a Bishop, there is nothing in the whole Rite of King Edward's Ordinal sufficient for that Purpose. For all that goes before speaks of him as only *Bishop Elect*; and what immediately follows supposes him now consecrated, and exhorts him to behave himself accordingly, but no Ways implies the actual giving him the Episcopal Power or Character.

Now Mr. *Mason* confesses, l. 2. c. 16. n. 6. That *not any kind of Words* are sufficient for making a Priest (and there is the same Reason for a Bishop) but only such Words as are accommodated to express the Power of the Order which is to be conferred. *Non verba quælibet huic instituto inservire poterunt, sed quæ ad ordinis conferendi potestatem exprimendam sunt accommodata.* And the very Nature of the Thing must convince any thinking Man, that if Holy Orders be indeed, as the Prelatick Church supposes, a divine Institution imparting Spiritual Power and Grace to the Person ordained, Christ who instituted the Thing, instituted also, at least in genere, as the Schools term it, some Form by which this Grace and Power should be signified and imparted, "when Christ by the Apostle (*Tit. i. 5.*) "commanded that Ministers should be created, his
"Command

“ Command implied, says Mr. *Mason*, that fit Words
 “ should be used in ordaining of them, that is, such
 “ Words as might contain the Power of the Order then
 “ given. And these Words, inasmuch as they de-
 “ note the Power given, are the essential Form of that
 “ Order. *Dum per Apostolum* (Tit. 1. 5.) *mandavit*
Christus, ut crearentur Ministri, mandavit implicitè, ut
inter ordinandum verba adhiberentur idonea, id est, quæ
dati tum ordinis potestatem complecterentur. Istiusmodi
autem verba, quatenus datam potestatem denotant, sunt
illius ordinis Forma essentialis. So Mr. *Mason* in the
 Place above quoted.

It remains that we should examine whether these
 Words, *Take the Holy Ghost, and remember that thou*
stir up the Grace of God, &c. any way denote or imply
 the giving Episcopal Power or Character to the Person
 to whom they are spoken, either by the Institution of
 Christ appointing them for that End ; or by the Use and
 Signification of the Words, either in Scripture or in
 the common Acceptation of Divines or other Chris-
 tians.

As for the Institution of Christ, or the Use of the
 Scripture, there is not the least Footstep that those
 Words were appointed by Christ for the conferring the
 Order of Bishop, or used either by our Lord himself or
 by his Apostles to this End. These Words, *Receive*
the Holy Ghost, whose Sins you shall forgive they are
forgiven, &c. were indeed spoken by Christ to his A-
 postles, St. *John* xx. v. 22, 23. but by these he did not
 make them Bishops, but only gave them one Part of
 the priestly Power, viz. that of binding and loosing
 Sinners ; and accordingly these Words are used both in
 the *Roman Pontifical*, and in the *English Ordinal* in the
 Ordination of Priests, but not of Bishops. And as for
 these Words, *Remember that thou stir up the Grace of*
God, &c. taken out of 2 *Tim.* i. v. 6. it is plain they
 were not employed by the Apostle as any Part of the
 Form of Episcopal Ordination, but as an Exhortation
 to his Disciple, whom he had ordained long before, to
 make good use of the Grace he had received.

And

And as for the Primitive Church, it does not appear from any ancient Rituals that these Words were ever made use of in the Consecration of Bishops, no not as any Part of the Ceremony for twelve hundred Years after Christ; nor are they used by the Greeks to this Day. And tho' the Roman Church, for these last 500 Years, prescribes in her Pontifical that the three Bishops imposing their Hands on him, that is to be consecrated shall say, *Receive the Holy Ghost*; yet this is far from being the whole Form of Episcopal Consecration, and probably no essential Part of it.

Neither do these Words *Receive the Holy Ghost*, &c. in their obvious and natural Signification, or in the common Acceptation of Men, imply any Thing that is proper to the Order of a Bishop more than to that of a Priest or a Deacon: Nor do they necessarily denote any Order at all, but might even be said to any Child at his Confirmation. And therefore these Words cannot by any Means be the whole essential Form of Episcopal Consecration, or confer the Episcopal Power, which they no way imply neither by the Institution of Christ, nor by the Import of the Words.

I am not ignorant that upon this Argument's being urged home by *Erastus Senior*, Anno 1662, the Convocation sitting that same Year, changed their Forms of consecrating Bishops and ordaining Priests: so that now their Form of Episcopal Consecration runs thus: *Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our Hands, in the Name of the Father, and of the Son, and of the Holy Ghost; and remember that thou stir up the Grace of God which is given thee by the Imposition of our Hands: For God has not given us the Spirit of Fear, but of Power, Love and Sobriety.* And in like Manner their Form of ordaining Priests now stands thus: *Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands; whose Sins thou dost forgive, they are forgiven, &c.* But this Alteration came too late by a hundred Years to be of any Service to their Cause; and indeed has only

only made the Case worse. It came too late by a hundred Years to be of any Service to their Cause: For all their Bishops and Priests for a hundred Years. that is, from the Days of King *Edward* the VIth, having been ordained by King *Edward's* Forms, essentially null; it is plain at the Time of the Alteration of the Forms there were no true Bishops in their Church; and consequently none that were capable to impart to the present Hierarchy any Succession of Orders from the Apostles, since the present Hierarchy can have no more than their Predecessors had, from whom they derive their Succession. And therefore the Alteration has only made the Case worse, insomuch as by this Change they have publickly acknowledged the Force of our Objection; for if their Forms were right and sufficient before, why did they alter them?

PROPOSITION 7. *Parker's* Consecration, supposing the Truth of the *Lambeth* Register, was neither legal nor canonical, that is, It was neither according to the Laws of the Land, nor the Canons of the Church.

1. It was not according to the Laws of the Land then in force: Because he was consecrated, if we believe the Register, after the Manper of King *Edward's* Ordinal, which having been expressly repealed by Law under Queen *Mary*, was not restored at the Time of *Parker's* Consecration. For the Statute 1 *Eliz.* 1. reversed that of Queen *Mary* only as far as it concerned the Book of Common Prayer, and not as to the Ordinal of King *Edward*, as is plain from the Words of the Statute, and therefore the Consecration of *Parker* by that Ordinal was illegal.

Besides, to the legal Consecration of an Archbishop by the Statute of 25 *Henry* 8. 20. are required one Archbishop and two other Bishops, or else four Bishops. Where note, that when the Laws speak of Bishops, they mean not Bishops depriv'd, such as *Barlow*, *Scory*, and *Coverdale* were, or mere Suffragans, such as *Hodgskins*, but such as actually enjoy the Office or Jurisdiction of Bishops. Therefore, *Parker's* Consecration, in which no one that was actually possessed

fed of any Bishoprick in the Realm had any hand, could not be legal.

2. Much less could *Parker's* Consecration be canonical, or according to the Canons of the Church. The sixth Canon of the great Council of *Nice* ordains, that if any one be made Bishop without the Consent of the Metropolitan, such a one should not be allowed to be a Bishop. Καθόλου δὲ προέηλον ἐκεῖνο, ὅτι εἰ τις χωρὶς γνώμης τῆ μητροπολίτης γένοιτο ἐπίσκοπος τὸν τοῦτον ἢ μεγάλη σύνοδος ὥρισε μὴ δεῖν εἶναι ἐπίσκοπον. Which is agreeable to what was before ordered by the 35th Canon of the Apostles. Now the Metropolitan of an Archbishop is the Patriarch, who in this Case was the Bishop of *Rome*, the Patriarch of all the West, who gave no Consent to *Parker's* Consecration.

Neither had he the Consent of the Bishops of the Province, or of the Majority of them (which is also required by the Canons) or indeed of any one of them; without which, his Consecration made in Opposition to them and to all other Bishops of the Church, was not only uncanonical, that is, contrary to the Canons of the Church, but plainly schismatical.

PROPOSITION 8. *Matthew Parker* could not, either in virtue of his Consecration, or his Confirmation to the See of *Canterbury*, made by *Barlowe*, *Scory*, &c. commissioned thereunto by the Queen, have any pastoral Jurisdiction in that See; nor be authorized thereby to confirm or consecrate other Bishops for the other Sees of the Province of *Canterbury*; nor execute any other Branch of spiritual Authority within this Realm: And consequently those who have no Jurisdiction or Authority, but what is derived through this Channel, have indeed none at all.

In order to prove this Proposition, it will be necessary to premise, that tho' indeed it be true, that all such as are Bishops *Ordine*, i. e. all such as are validly consecrated, have in virtue of their Character a Power by which they may also validly consecrate other Bishops, yet they cannot by Consecration, or by any other Act, validly make a Man Bishop of such a See (as for Instance, of *Canterbury*, *London*, &c.) so as to impart to him

him the Episcopal Jurisdiction over the Clergy and People subject to that See; with Authority to institute Pastors, hold Courts, make Decrees, inflict Censures, &c. except they themselves have pastoral Jurisdiction over that See, or be authorized by those that have this pastoral Jurisdiction: Because it is evident that no Man can give another a Jurisdiction which he has not himself; and for the imparting of which he is not delegated by any one that has any pastoral Authority or Power of the Keys over that See. Hence a *Grecian*, *Armenian* or *Indian* Bishop, however validly consecrated, cannot validly institute or appoint a Bishop or Pastor in any Diocese in *England*, because he has no spiritual Jurisdiction here, nor any Commission from any one that has.

This being premised, 'tis easy to prove our Proposition. Because *Barlowe*, *Scory*, *Coverdale* and *Hodgskins*, who are pretended to have been the Men that consecrated *Parker*, and afterwards confirmed him in the Archbishoprick of *Canterbury*, could not by their own Authority, (even supposing them to have been actually Bishops, with Jurisdiction in their respective Dioceses, as not one of them was) validly exercise any Jurisdiction out of their own Dioceses; nor within their own Dioceses give Jurisdiction to be exercised in another Diocese, as *Canterbury* was; much less could they (being but simple Bishops) give a Jurisdiction metropolitane, and create a Superior to themselves and to all the Bishops of the Province; yea and to the Archbishop of *York*, the Metropolitan of another Province: for they could not give a Jurisdiction which they had not. How much less could they do all this, being as they were, *Barlowe*, *Scory*, and *Coverdale*, justly and canonically deposed; and therefore even in the *Queen's* Commission, such as their own Records represent it, called only *quondam Bishops*, and never restored to their respective Sees; and *Hodgskins* being only a Suffragan, who by the very Act of 26 H. 8. by which the Suffragan Sees were erected, could not exercise any the least Act of Jurisdiction, without License of the Bishop of the Diocese?

If

If it be replied, that tho' neither the Patriarch, nor any of the Bishops of the Province gave their Consent to *Parker's* Consecration, or Confirmation to the See of *Canterbury*; the Queen by her Supreme Royal Power dispensed with this Defect. 'Tis easily rejoin'd, that the Queen's Supremacy, even according to Protestant Divines, did not, nor could not extend to any pastoral Jurisdiction, or to the *Power of the Keys*, which, says *Archbishop Bramhall*, p. 63. 'was evidently given by ' Christ in Scripture to his Apostles and their Successors, ' not to sovereign Princes:' And therefore as the Queen had not any pastoral Jurisdiction herself over the See of *Canterbury*, she could not by her Commission empower others, (who had it not) to impart it to *Matthew Parker*.

PROPOSITION 9. In the whole Rite by which Priests are ordained according to the Ordinal of King *Edward VI.* (which alone was used for 100 Years by the Protestants of *England*) there is nothing that implies or gives the Power of Priesthood. And therefore for all that Time there was no Priesthood amongst them; and consequently there is none now: For whence should their modern Ministers have recovered what their Forefathers lost above a hundred Years before?

The Office of a Priest is thus described by *St. Paul*, *Heb. v. v. 1.* ' Every High Priest [and there is no Difference in this regard between high and low] ' taken ' from among Men, is ordained for Men in Things pertaining to God, that he may offer Gifts and Sacrifices ' for Sins.' Hence the principal Function of the Christian Priesthood is to consecrate, and offer up to God the Sacrifice of the Body and Blood of Christ. Now what is there in the whole Form of King *Edward*, that in the least implies this sacrificing Priesthood, or so much as the very Name of Priest; though expressly employed in the ancient Forms made use of in all Christian Churches before the pretended Reformation?

The whole Form of ordaining Priests according to King *Edward's* Ordinal is this: The Bishop laying his Hands upon the Person that is to be ordained says, ' Receive the Holy Ghost: whose Sins thou dost forgive ' give

‘ give they are forgiven, and whose Sins thou dost retain they are retained: And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments, in the Name of the Father, and of the Son, and of the Holy Ghost, Amen.’ Then the Bishop delivers the Bible into his Hands saying, ‘ Take thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation where thou shalt be so appointed.’ ’Tis manifest that in all this Form there neither is the Word Priest, nor any Word equivalent, nor any Word signifying or necessarily including Power to offer any Sacrifice; but only the Power of forgiving Sins, and perhaps of preaching, and of dispensing or ministering the Sacraments, but not of consecrating or offering, which is the peculiar Function of the Priesthood; for Deacons may dispense or minister the Sacraments, but not consecrate nor offer the Eucharistick Sacrifice.

Besides, it may be questioned if the Power of Order, even for administering the Sacraments be implied in this Form. For these Words, ‘ Be thou a faithful Dispenser,’ &c. give no Power, but only admonish and exhort to a faithful Discharge of the Office. And the latter, ‘ Take thou Authority, &c. in the Congregation where thou shalt be so appointed,’ give no Power of Order, but of Jurisdiction only, as their own Men interpret them. ‘ In superioribus,’ says Mr. *Mason*, L. 5. C. 14. n. 14. data est Potestas Ordinis; in his Jurisdictio vel Facultas, per quam potestas ordinis ad usum reduci- tur seu loci duntaxat, in quo potestas illa exercenda est, designatio.’

PROPOSITION 10. To insist upon the Necessity of such Orders, as the present *English* Hierarchy pretends to claim, is condemning the Reformation.

First, Because no other Branch of the Reformation, besides the Protestants of *England*, either has, or ever had any such Orders; or ever pretended to any Succession of Bishops from the Church of *Rome*. Therefore to insist upon the Necessity of such Orders derived by such Succession of Bishops, is condemning all the reformed Churches Abroad, and absolutely unchurching them,

them, by making them all Schismaticks; and what is still worse, if Lay Baptism be invalid (as most Protestant Divines are of Opinion it is) unchristening them too; for since their Ministers in this System are no better than meer Laymen, their Baptism can be no better than Lay-Baptism.

2dly, Because the first Fathers and Apostles of the Reformation, began and carried on that Work upon quite other Principles, and were absolutely Strangers to the modern Notion of a Succession of Bishops, consecrated by other Bishops, and a Necessity of Orders derived from them. *Luther* never was a Bishop; yet he made his Friend *Amsdorf* Bishop of *Naumbourg*, and thought himself as well qualified for that Function as any *Barlow* or *Scory* of them all. See Bishop *Bossuet* *Histoire des Variations*, l. 1. n. 27. *Calvin* never received Orders from any Bishop, yet took upon him to administer the Church of *Geneva*; and established there the Presbyterian Discipline, calculated on Purpose to exclude Bishops for ever. *Melancthon*, *Zuinglius*, *Oecolampadius*, *Bucer*, &c. had all the same Notion of Bishops; and therefore took Care to have none where they had any Power. *Knox* drove Bishops out of *Scotland*; and as for *England*, *Cranmer*, *Barlow* and most of the other Reformers, made no Secret of the slight Opinion they had of holy Orders, or episcopal Succession. So that to insist upon the Necessity of such Orders and Succession, must be to accuse all these Apostles of the Reformation, of Error in a Matter of the greatest Consequence, of a schismatical Presumption in departing from the divine Hierarchy, and of a sacrilegious breaking through the Institution of Christ. And what Notion then must People have of the Reformation itself, if the first Authors of it were all notoriously involved in such crying Guilt?

Besides, 'tis visible that the Compilers of the 39 Articles and the whole primitive Protestant *English* Church, knew nothing of the Necessity of holy Orders given by Bishops, to entitle any Man to the Ministry. Hence in their 23d Article they declare, 'that we ought to judge those lawfully called and sent [to preach and administer
the

‘ the Sacraments in the Congregation] who are chosen
 ‘ and called to this Work by Men who have publick
 ‘ Authority given unto them in the Congregation, to
 ‘ call and send Ministers into the Lord’s Vineyard.’
 Where, you see, there is not the least Mention of Or-
 ders or Bishops, Things in those Days looked upon as
 unnecessary. And Dr. Burnet writing upon this Article
 is very sure, ‘ that not only those who penned the
 ‘ Articles, but the Body of the *English* Church for a-
 ‘ bove half an Age after, did acknowledge the foreign
 ‘ Churches, (notwithstanding the Irregularity of their
 ‘ being constituted without Bishops, or even Priests, as
 ‘ many of them were, by setting up some of their own
 ‘ Number of Laicks to minister to them in holy things)
 ‘ to be true Churches, as to all the Essentials of a
 ‘ Church. And informs us, that the general Words
 ‘ in which this Part of the 23d Article is framed, seem
 ‘ to have been designed on Purpose not to exclude
 ‘ them, p. 258.’

No wonder then that when King *James* the Ist, Anno
 1610, sent for three Ministers from *Scotland* to be made
 Bishops for that Kingdom, though they never had re-
 ceived Orders before from any Bishop, they were with-
 out more ado consecrated Bishops by the Bishops of *Lon-*
don, Ely, Rochester, and Worcester; *Bancroft* Arch-
 bishop of *Canterbury* maintaining, that the Ordination
 given by Priests ought to be esteem’d valid: For other-
 wise the greatest Part of the reformed Churches would
 be found to want Ministers. *Le Courayer* p. 22. quo-
 ting *Spotswood*, &c. But it seems the *English* Prelates
 were of another Mind 50 Years after, when King
Charles the IId, after the Restoration, having called
 from *Scotland* four Presbyterian Ministers to *London*,
 Anno 1664, they were obliged to acknowledge the In-
 validity of their former Orders, and were ordained
 Deacons and Priests, and afterwards consecrated Bishops.
Collier Tom. 2. p. 887.

PROPOSITION 11th. In the Principles of the Ge-
 nerality of Protestants, the *English* Orders which they
 pretend to derive from *Rome*, ought to be esteemed void
 and of no Effect.

The Reason is, because in the Principles of the Generality of Protestants, the Church of *Rome* is the Whore of *Babylon*, and the Pope is Antichrist, the great Adversary of Christ and his Religion: Therefore it must be Madness, or worse, for those that hold this, to pretend to derive their Priesthood from the Pope, or the Church of *Rome*. What must it be then for a Church, which pretends to be the most pure, and most perfectly reformed of any upon Earth, when called upon to shew whence her Ministers have their Orders, and from whom they derive their Mission; to tell the World and to glory in it, that truly she is far more happy than her Sister Churches of the Reformation, because her Ministers have Orders derived from the Whore of *Babylon*, and her first Bishops were sent by Antichrist?

PROPOSITION 12th. The Protestant Controvertists in Queen *Elizabeth's* Days disowned the Validity of the Popish Orders, and consequently of all Orders derived from them. An evident Proof, that in those Days no Man thought of appealing to a *Barlow* or a *Scory*, or a *Lambeth* Register to prove the Validity of his Orders.

“ I would not have you think (says Mr. *Whitaker* “ *contra Duræum*, p. 821.) that we make such Reckon- “ ing of your Orders, as to hold our own Vocation “ unlawful without them, and therefore keep your “ Orders to yourselves.” And Dr. *Fulk* in his Answer to a counterfeit Catholick, p. 50. “ You are much “ deceived, if you think we esteem your Offices of Bi- “ shops, Priests, and Deacons any better than Lay- “ men. And in his *Retentive*: With all our Hearts “ we despise, abhor, detest and spit at your stinking “ greasy Antichristian Orders.”

And *Sutcliffe* in his Answer to Exceptions, p. 87. “ The *Roman* Church is not the true Church, having “ no Bishops nor Priests at all, but only in Name.”

PROPOSITION 13th. The *English* Order, even supposing their Validity, cannot either in the Principles of Catholicks or Protestants, give any Jurisdiction or spiritual Power to the Persons ordained.

Because,

Because. in the Principles of Catholicks, both the Ordainer and the Ordained are excommunicated Hereticks and consequently neither have nor can give any Jurisdiction or spiritual Power in the Church of Christ. And in the Principles of Protestants, those from whom they pretend to derive these Orders, (*viz.* those who ordained the first Protestants) were both Hereticks and Idolaters, and consequently had forfeited all Jurisdiction and Power in the Church of Christ, and therefore could not give what they had not. And if the first Protestant Bishops had no Power, whence should their Successors have it?

PROPOSITION 14th. The *English* Orders, to every thinking Man, must at the best appear very doubtful.

This Proposition naturally flows from the great and manifold Defects, which, as we have seen, are objected partly to their first Ordainers, and partly to their Form and Manner of Ordination. Not to speak of the Authority of such Numbers of learned Men, and many Protestants too as well as Catholicks, who are convinced that these Orders are absolutely null.

This Doubt, which was very urgent before, must be looked upon still more pressing now, if any Credit be to be given to a strong Report, that one of their late Primates (*Dr. Tillotson*) was never baptized, and consequently was incapable of holy Orders. Which Report how far it may be grounded, I must leave to them to examine, who were consecrated or ordained by him, or by those that had their Orders from him; who certainly can have no more than he had.

PROPOSITION 15. It cannot be safe for a Christian to continue in a Communion, where there are no true Orders of Bishops and Priests, or at least no Certainty of any such Orders.

Because, without true Orders, they can have no Sacrament of the Body and Blood of Christ, no Absolution, no Eucharistick Sacrifice, no lawful Preaching, no Keys for opening to them the Kingdom of Heaven, in a Word, no Church, and no Christ: And therefore where there is an urgent Doubt that true Orders are

wanting in any Communion, a Christian is obliged to seek for Security elsewhere; and not to stay, with evident Danger of perishing, amongst those who are no Ministers of Christ, and have no Authority from him.

C H A P. VII.

Arguments in favour of the Old Religion, from an impartial Survey of the first Origin of the New Religion, particularly with regard to the Character and Spirit of the first and chief Reformers; the Motives upon which the Reformation was introduced, the Means by which it was established, and the Fruits which it produced.

S E C T. I.

The Character and Spirit of Martin Luther, the first Father of the Reformation.

I. **T**HAT Luther laid the Foundations of modern Protestantism, and was at first all alone, is a Matter of Fact that will scarce be called in Question. "In the Beginning of the Reformation, says Dr. Tillotson, Sermon 49. Folio, p. 588. when Antichrist sat securely in the quiet Possession of his Kingdom, Luther arose; a bold and rough Man, but a fit Wedge to cleave in sunder so hard and knotty a Block: And appeared stoutly against the gross Errors and Corruptions of the Church of Rome, and for a long Time stood alone." The same is confirmed by Mr. Collier in his Historical Dictionary, where writing of Luther, he praises his Magnanimity, for having opposed himself alone to the whole Earth. This without going any farther is sufficient for the Condemnation both of the Undertaker and the Undertaking, because made in Opposition to the whole Earth, and consequently

ly in Opposition to the whole Church of God, if there was then any such Thing as a Church of God upon Earth: As there always will be, if Christ be a true Prophet, *St. Matt. xvi. v. 18.* 'Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.' This is the first Prejudice against *Luther* and his Undertaking, that at his first setting out he had against him the whole Church of God, and all the undoubted Successors of the Apostles, to whom our Lord promised his Presence and Assistance to the End of the World. *St. Matt. xxviii. v. 20.*

II. The second Prejudice against *Luther* and his Reformation is, that it appears plain from his own Writings, that he was set to Work by the Devil. Infomuch that he has given us at large in the 7th Tome of his Works, printed by his Friends at *Witemberg*, Fol. 228, 229, 230, his nocturnal Conference with the Father of Lies, and the Arguments by which this subtle Disputant persuaded him to abolish the Mass. Now who could venture to follow him for his Teacher in Matters of Religion, who owns himself to have been taught by Satan?

III. The third Prejudice against *Luther* is, that he had all the Marks by which the Word of God would have us judge of the evil Spirit, and none of the Marks which the Scripture gives of the good Spirit. The Fruits of the good Spirit are, according to the Apostle, *Galat. v. v. 22, &c.* Charity, or Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, or Continence. And the Spirit of God is described by the same Apostle, *1 Cor. xiii.* in its Properties to be 'long-suffering, kind, not envying, not vaunting itself, not puffed up; not bearing itself unseemly . . . not easily provoked; thinking no Evil; —bearing all Things, enduring all Things, Ver. 4, 5, 7. The spiritual Man, *2 Timothy ii. v. 24, 25.* doth not strive or wrangle, but is gentle unto all Men——patient, in Meekness instructing those that oppose themselves. And *1 Cor. iv. v. 12.* When he is reviled, he blesses; when he is persecuted, he suffers with Patience; when he is

defamed, he entreats. In fine, the Wisdom that is from above, *James* iii. v. 7. is first pure (*pudica* chaste) then peaceable, gentle, easy to be entreated, &c.

The evil Spirit which is the Spirit of Satan and of this World, discovers itself by quite contrary Fruits, such as those which the Apostle reckons up amongst the Works of the Flesh, *Galat.* v. v. 20. 'Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, &c.' Such as those of which the same Apostle speaks, *Rom.* i. v. 29, 30, 31. where he describes them that act by this evil Spirit as Men 'full of Envy — Debate, Deceit, Malignity, Backbiters, — Despightful, Proud, Boasters. Inventors of evil Things, Disobedient to Parents [*Superiors*] &c. implacable, unmerciful. And 2 *Tim.* iii. v. 2, 3, 4, 5. Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unholy, without natural Affection, truce-breakers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of Pleasures more than Lovers of God, having a Form of Godliness, but denying the Power thereof.' To which evil Fruits, the most certain Arguments of an evil Tree, St. *Peter* in his 2d Epistle, Chap. ii. (speaking of false Teachers that shall bring in damnable Heresies) adds v. 10. The walking after the Flesh in the Lust of Uncleanneſs, despising Government, Presumption, Self-will, and not fearing to speak Evil of Dignities. And St. *Jude* ver. 8. defiling the Flesh, despising Dominion, and speaking Evil of Dignities. Light and Darkness are not more opposite than these different Characters of the good and evil Spirit and their Fruits; and nothing is more easy than to discern the one from the other.

Now which of these two was *Luther's* Spirit, is easy to demonstrate from all his Writings, and from uncontestable Matters of Fact; from which it is evident that his Spirit was a Spirit of Pride, in which he boasts that he will not yield to the Devil himself, *Resp. ad Maledic. Script. Regis Angl.* T. 2. f. 494. 2. making open Profession upon all Occasions of a Contempt of all Authority

city of modern or ancient Church, Councils or Fathers; whilst he insolently attributes an Infallibility to himself, ever pretending an absolute Certainty of his Doctrine, and anathematizing all, whether Catholicks or Protestants, that in the least dissent from him †. See *Contra Reg. Angl.* Tom. 2. Fol. 333. 1. Fol. 342. *Item.* Fol. 306. 2. &c. His Spirit was a Spirit of Arrogance, in usurping a Title which he owned he had received from no Man; and was utterly unable to shew, that he had received it from God. [*L. contra falsò nominatum ordinem Episcoporum.* Tom. 2. Fol. 306. 2. 307. 1.] In taking upon him to model the Church according to his Pleasure without being accountable to any Man; in altering as he thought fit the ancient publick Liturgy of the Church; and instituting a new one of his own; in ordaining a new Ministry; in remitting the Obligation of former Church Laws, even those established by the venerable Authority of the ancient Fathers and general Councils; in solemnly sentencing to the Fire the Canon-Law, &c. His Spirit was a Spirit of professed Disobedience to all Superiors, Spiritual and Temporal, pretending that 'he was subject to none but Christ alone, Tom. 2. Fol. 270. contemning Government, and speaking evil of Dignities, 'whosoever they opposed his new Gospel. Witness 'his thundering Books, against the execrable Bull of 'Antichrist (as he calls the Bull of *Leo X.* by which 'his Novelties were censured) against the whole Order 'of Bishops, against the Papacy, &c. Witness his scurrilous Book against King *Henry VIII.* his Preface and Epilogue to the two Edicts of *Cæsar*, where he abuses the Emperor and all the Princes of *Germany*, Tom. 2. Fol. 412. 419. His Spirit was a rough, violent and furious Spirit, impatient of Contradiction, and breaking out into all manner of Extravagances, when

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† *Luther* being a Man of a harsh Temper, did not easily bear Contradiction, and was too apt to assume in Effect that Infallibility to himself, which he condemned in the Pope. Dr. *Burnet's* Abridgment of the Reformation, Book 2. p. 79, 80.

in the least opposed ; of which, *Zuinglius* (in his Answer to *Luther's* greater Confession), the Divines of *Zurich* (in their Answer to his lesser Confession) *Calvin* (*Epist. ad Bullingerum*) and other Protestant Divines have loudly complained. But if he did not spare his Coadjutors in the reforming Trade, and even his own Offspring ; but declared them to be all Hereticks, Blasphemers, Enemies of God, and full of Devils, as often as they did not fall in with his Notions ; you may be sure he would not treat the Papists any better, against whom upon all Occasions he breatheth forth nothing but Fire and Sword. Witness his Proclamation against the Bishops, which he calls his *Bull and Reformation*, T. 2. Fol. 320. 2. where he invites all Men to venture their Estates, Honours, Blood and Lives, in rooting them out : Witness his *Theses*, Anno 1540. T. 1. Fol. 408. 2. where he again sounds the Alarum against the Pope and all Princes, Kings or Emperors that side with him : Witness what he writes, T. 1. Fol. 195. 1. “ If
 “ we dispatch Thieves by the Gallows, Highwaymen
 “ by the Sword, Hereticks by Fire, why do we not
 “ rather attack with all Kind of Arms these Masters of
 “ Perdition, these Cardinals, these Popes, and all this
 “ Sink of the *Romish Sodom* which corrupts without
 “ ceasing the Church of God, and wash our Hands in
 “ their Blood ? ” So this new Evangelist. Now how little does any Thing of all this agree with the Spirit of Christ and his true Apostles ?

IV. The 4th Prejudice against *Luther* and his Undertaking, is, that he began the Work of his pretended Reformation by a notorious Breach of his religious Vows, by which he had solemnly engaged himself to serve God in the State of perpetual Continence ; and by sacrilegiously marrying a Nun, who had in like Manner consecrated herself to God. And is it not of such Transgressors who are for marrying after they have consecrated themselves to God, that *St. Paul* says, 1 *Tim.* iv. v. 11, 12. ‘ that they have Damnation, because they have cast off their first Faith ? ’

V. 'Tis also none of the least Prejudices against *Luther* and his Enterprize of restoring Truth, as he pretend-

tended, to the Church, that he himself was no ways wedded to Truth, but ready upon all Occasions to sacrifice it to his Passion, and to the unsatiable Desire he had of revenging himself, by being troublesome to his Adversaries at any Rate. That this was indeed his Disposition, the following Instances will demonstrate.

First, in regard to Transubstantiation, in his *Babylonish* Captivity, T. 2. Fol. 66. 2. he determined it to be a Thing indifferent: But being attacked on that Head by King *Henry VIII.* out of meer Passion and Revenge he declared against it. Heretofore, says he, Tom. 2. Fol. 342, contra Reg. Angl. 'I determined that it was indifferent, whether one held Transubstantiation, or no. But now upon sight of the Reasons and fine Arguments of this Asserter of the Sacraments [K. Henry] I decree that it is impious and blasphemous to say that the Bread is transubstantiated; and that it is Catholick and pious to say with *Paul*, the Bread which we break is the Body of Christ. [He means in his Way of Consubstantiation] Anathema to him that says otherwise, and changes one Iota or one Tittle.' And if you ask whether this Variation in Doctrine was grounded upon any new Discovery; or what new Reasons he had to alledge against Transubstantiation; he offers to alledge no other than this, that his Adversaries were so hot for that Doctrine. See his Book *ad Waldenses*.

Secondly, With regard to the real Presence of the Body and Blood of Christ in the Blessed Sacrament, tho' he never actually did deny it; yet he owns that out of the godly Motive of terribly incommoding the Papacy, he labour'd with all his might to get rid of that Mystery also, but the Scripture Texts were so plain, they would not admit of a Misconstruction. "If *Carlostadius*, says he in his Epistle to his Friends at *Straßbourg*, T. 5. Fol. 502. or any Man else could five Years ago have convinced me that there is nothing in the Sacrament but Bread and Wine, he would have wonderfully obliged me: For I was examining this Point with great Anxiety, and labour'd with all my Force to get clear of the Difficulty; be-

“ cause by this Means I knew very well [*mark his Motiue*] I should terribly incommode the Papacy. But I find myself caught without Hopes of escaping, for the Text of the Gospel is so clear and strong, that it will not easily admit of a Misconstruction.” He had a good Will, it seems, to have misconstrued it, but the Text was too clear.

Thirdly, With regard to the Elevation of the Sacrament, we learn from his lesser Confession (*apud Hospinian, Part 2. p. 188.*) that he retained it in his Church of *Witemberg* (tho’ otherwise he had thought to have abolished it) to spite *Carlostadius*, who had presumed to take it away without consulting him: Lest, says he, ‘ we should seem to have learnt any Thing from the Devil.’

Fourthly, By reason of some other Proceedings of *Carlostadius*, &c. who in his Absence had abolished the Mass, pull’d down Images, &c. without consulting him, he threaten’d to turn Papist again, and retract all that he had done. Witness one of his Sermons after his Return from his *Patmos*, T. 7. Fol. 275. 2. “ If, says he, you continue to bring about your Designs by these common Deliberations [*i. e.* without his Authority] I will fairly tack about, and recall all that I have writ or said, and leave you in the Lurch. Take this for a Warning. Pray what harm will the Popish Mass do you ?”

Fifthly, In the same Spirit of Revenge, writing against the Bull of Pope Leo X. by which a great many of his Articles were censured, he owns that he has nothing to say for the 4th Article, nor ever had, yet would maintain it, because the Pope had condemned it. “ *Nihil possum adducere pro isto Articulo, quem neque asserui, nunc autem assero*, T. 2. Fol. 100. 1. And whereas in his 30th Article he had advanced that some of *John Hus*’s Propositions, which had been censured in the Council of *Constance*, were agreeable to the Gospel; to vent his Passion against the Pope for condemning this Article, he maintains, Fol. 109. 1. that all *John Hus*’s Propositions were Evangelical. *N. B.* That one of these Evangelical Propositions of *John Hus* was, that

that all Authority and Dominion is founded in Grace, and is forfeited by Sin. ' Nullus est Dominus civilis, ' nullus est Prælatus, nullus est Episcopus dum est in ' peccato mortali.' And that *Luther's* Doctrine was, ' that the best of our Works are Sins, even mortal Sins, ' according to God's Justice. Assert. Art. 31, and 32, T. 2. Fol. 109, 110.

Sixthly, To demonstrate still more evidently to what Extravagancies his Passion and Spirit of Contradiction carried him, hear what he says *De Form. Missæ*, T. 2. Fol. 386. " If a Council by its own Authority should order or permit [*Communion in both Kinds*] " then would we least of all make use of both Kinds. " Nay in that Case, in Contempt of the Council and " its Decree, we would either receive in one Kind only, or in none at all, and by no Means in both : " But would curse all those that in Compliance with " such a Decree, should receive in both Kinds."

And in his Works printed in the *High Dutch*, T. 2. Fol. 214, he adds, " That if a Council should grant " Churchmen Liberty to marry, he would think that " Man more in God's Grace, who during his Life " kept three Whores, than he who married pursuant " to the Council's Decree : And that he would command under Pain of Damnation, that no Man " should marry by the Permission of such a Council, " but should live chastly, or if that were impossible, not " to despair, tho' he kept a Whore." So far the Apostle of the new Religion.

By all which one would be tempted to think it unsafe to follow such a Man as this for a Guide in Matters of Religion.

VI. The last Prejudice against *Luther* is, that notwithstanding his pretended Certainty of his Doctrine, never Man was guilty of more or grosser Errors; which is a Demonstration that he was not the Man that his Followers pretended; nor extraordinarily raised by God to restore to the World the Light of Truth; but was all his Life time involved in the Darkness of Error.

Instances of his erroneous Tenets amongst many others are these. 1. That God's Commandments are all equally impossible. De Lib. Christ. T. 2. Fol. 4. 2. That where the Scripture commands the doing of a good Work, it is to be understood in this Sense, that it forbids you to do a good Work, because you cannot do it. T. 3. Fol. 171. 2. 3. That to teach with the Papists that God's Commandments are to be kept, is directly to deny Christ and abolish Faith. T. 5. Fol. 311. 2. 4. That no Sins can damn a Man but only Unbelief. De Captiv. Bab. T. 2. Fol. 171. 2. 5. That Freewill after Sin is no more than an empty Name, and when it does its best, it sins mortally. T. 2. Fol. 111. 2. 6. That God works in us both good and evil. T. 2. Fol. 444. 1. 7. That God is just, tho' by his own Will he lays us under a necessity of being damned. T. 2. Fol. 434. 2. And tho' he damns those that have not deserved it. Fol. 466. 1. 8. That to fight against the Turk is to resist God, visiting by them our Iniquities. To 2. Fol. 110. 9. That every Woman or Child may absolve in the Absence of a Priest, in virtue of the Words of Christ, St. Matt. xviii. Whatsoever you shall loose upon Earth, &c. T. 2. Fol. 103. 2. 10. That if the Devil himself should come in human Shape, and perform all the pastoral Functions of Preaching, Baptizing, saying Mass, and absolving from Sins, &c. we should have by his Ministry, true Baptism, true Absolution, and the true Sacrament of the Body and Blood of Christ. T. 7. Fol. 243. 2. 11. That no Laws can be by any right imposed upon Christians,—only as much as they themselves have a mind. T. 2. Fol. 77. 1. 12. That all who are regenerated in Christ are equal in Dignity and Honour to St. Peter, St. Paul, the Blessed Virgin, and all the Saints—and that they [*the Saints*] have no more than any other Christians. T. 5. Fol. 442. 1. 13. That Christ's Body is in every Place no less than the Divinity itself. T. 4. Fol. 37. 2. 14. That Christ in his Soul suffer'd after Death the Torments of Hell. T. 3. Fol. 279. 2. 15. That increase and multiply

is more than a Precept, that is to say, a divine Work, which it is not in our Power to hinder or let alone. And that it is as necessary as to be a Man, and more necessary than to eat, drink, or sleep. T. 5. Fol. 119. 1. That if the Mistress will not, welcome the Maid. T. 5. Fol. 123. 1. 17. He reckons the Immortality of the Soul amongst those Doctrines which he calls Monsters bred in the Dunghill of Rome, T. 2. Fol. 107. 2. In fine, he gave a scandalous Licence to Philip Landgrave of Hesse, to have two Wives at once, as has been made evident to the World by the authentick Deeds relating to that Affair, published by Charles Lewis Elector Palatine, and by Prince Ernestus of Hesse, Descendant of the aforesaid Landgrave. See the learned Bishop of Meaux, in his *Histoire des Variations*, L. VI.

S E C T. II.

The Character of the rest of the chief Reformers.

1. **T**H E first Man of any note that adher'd to Luther's Reformation, was Dr. Andrew Carlostadius, who was also the first that declared against the Mass, and the Elevation of the Sacrament; the first Priest that publickly married; the first that in these latter Ages renewed the Iconoclasts War against the Images of Christ and his Saints; and the first of the Reformers that denied the real Presence of the Body and Blood of Christ in the B. Eucharist. This Man's Character is thus given by Melancthon, who knew him perfectly well, and was himself a leading Man in the new Religion. [*Epist. ad Frideric Mycon. Præfat. ad Libr. Testimon.*]
 " Carlostadius say he, was the first Author of this Tumult, a meer Savage, without Wit, without Learning, without common Sense. A Man who was so far from having any sign of the Spirit of God, that he neither knew nor practised any of the Duties of common Civility towards Men: Nay there appeared in him evident Marks of Impiety. He condemned all Laws which had been made by Pagans; he pretended that all civil Causes should be tried by the Law of Moses, not understanding the Force
 " and

“ and Nature of Christian Liberty. He embraced immediately all that fanatical Doctrine of the Anabaptists, as soon as *Nicholas Stork* began to publish it in *Germany*. He moved the Controversy of the Lord’s Supper out of pure Hatred to *Luther*, not out of any Sentiment of Piety. A good part of *Germany* can bear witness that in all this I say nothing but what is true.” So far *Melancthon*.

2. The chief of the Reformers next to *Luther* was *Ulrick Zuinglius*, a Priest of *Zurich* in *Switzerland*, who at the Head of ten others of the first Protestant Preachers in that Country, has left in his printed Works an authentick Testimony to the World of his and their Incontinency, in their Petition to the *Helvetian* Republick for the Allowance of Wives, Tom. 1. Fol. 115. a. and Fol. 119. a ; and in their Epistle to the Bishop of *Constance*, Fol. 121, 122, 123. in which he and they make a publick Confession, *That the Deeds of the Flesh have rendered them infamous in the Sight of the Churches*. Fol. 115. a. *That the Weakness of their Flesh had been more than once an Occasion to them of shameful Sins*. Fol. 119. a. *That they had burned in such a manner [with Lust] as to have done many undecent things*. Fol. 122. *And that they were not so immoral as to be ill spoken of by their Flock, for any other Vice, this only excepted*. Fol. 123. The chief Article in which *Zuinglius* differ’d from *Luther*, was that of the Sacrament of the Lord’s Supper, which *Zuinglius* would have to be a bare Figure. But as he was not sharp sighted enough to find out this Figure in Christ’s Words of himself, till he found it in the Writings of one *Honius*, as we learn from his Epistle to *Pomeranus*, Fol. 256. so he was not able to defend it without the Help of a nocturnal Monitor, of whom he writes [*L. de Subsidio Euch. T. 2. Fol. 249. a.*] *that he remembered not whether he was black or white*. As to his Spirit and Temper, it was not unlike to that of *Luther* ; his fiery Zeal even carried him to War, where he was slain, defending his new Gospel Sword in Hand, Anno 1531. *Luther* in his lesser Confession (*apud Hospinian. P. 2. p. 187.*) declares that “ he despair’d of his Salvation, because not content

“tent to persevere in his War against the Sacrament,
 “he had even declared himself a *Pagan* [In his Expo-
 “sition of the Christian Faith, T. 2. Fol. 159. b.] by
 “giving a place amongst the blessed Souls to impious
 “*Pagans*, to *Scipio* an Epicurean; to *Numa* the In-
 “strument of the Devil in the Institution of Idolatry
 “amongst the *Romans* [To *Hercules*, *Theseus*, &c.]
 “For what signifies our Baptism or the other Sacra-
 “ments, what does the Scripture or Jesus Christ him-
 “self avail us, if impious Men, if Idolaters and Epi-
 “cureans are Saints?” So *Luther*.

3. *John Oecolampadius* was the chief Preacher of the Reformation at *Basil*. He was a *Brigittin* Monk, but exchanged his religious Vows for a young Wife. He went in with *Zuinglius* in his Notions of the Sacrament, and with him was accursed by *Luther*. He was found dead in his Bed, not long after *Zuinglius*'s tragical End, and *Luther* will have it that he was killed by the Devil. *L. de missâ privata*, &c. T. 7.

4. *Philip Melancthon*, Greek Professor at *Wittemburg*, was *Luther*'s intimate Friend and Coadjutor. He entered upon the Reforming Trade at 26 Years of Age; was as inconstant as *Luther* in his Tenets; and with him subscribed that scandalous Licence, by which they allowed two Wives at once to their grand Patron the Landgrave of *Hesse*.

5. *Martin Bucer*, a black Frier, broke through his solemn Vows by a sacrilegious Marriage: He was the chief Transactor in procuring the scandalous Licence abovementioned, to which he also set his Hand. He imposed upon *Luther* and others by shameful Equivocations in the great Question concerning the blessed Sacrament; and was the first Inventor of that contradictory System of a real Presence of a thing really absent; and of receiving verily and indeed the Body and Blood of Christ in the Sacrament, tho' they are not verily and indeed there. He was called over into *England* to assist in the Reformation under King *Edward VI.* together with *Peter Martyr Vermilli* an *Italian* Canon Regular, and *Bernardine Ochin* a *Capuchin*. The former brought over with him a Woman, (if I mistake not a Nun) whom

whom he called his Wife. The latter was not content with one Wife, but wrote a Book in Defence of Polygamy; and at length proceeded so far as to deny the blessed Trinity.

6. *John Calvin, a Frenchman*, the first Contriver and Architect of the Presbyterian Discipline, is charged with Crimes of the blackest Hue, both by Lutherans and Catholics; nor are some of our *English* Protestants in their Writings much more favourable to him. But setting all aside that is objected to him by his Adversaries; his own Writings will for ever bear Testimony, that his Spirit was not of God, but a proud, boasting, and vain-glorious Spirit; like *Luther* impatient of Contradiction; ever breaking out into Reproaches and injurious Names, and such like *Billingsgate* Rhetorick against his Adversaries; treating with the utmost Contempt all modern Church Guides, and preferring upon all Occasions his own new private Lights to the unanimous Consent of the ancient Fathers, as may be seen in almost every Page of his Institutions, &c. To which I must add his monstrous Tenets, which could never be dictated by the Spirit of God. As 1. 'That God has created the greatest Part of Mankind on purpose to damn them, without any Foresight of their Sins or Prevarications.' See *Collier's Dictionary Calvinism*. 2. That God is the Author of all Sin. L. de Prædest. L. 1. Inst. c. 18. Num. 1. L. 3. c. 23. n. 8. &c. 3. That Man hath no Free-will. L. 2. Inst. &c. 4. That all Sins are mortal, even the first Motions of Concupiscence before the Will consents, and that the best of our Works deserve Damnation. See *Alex. Ross*. View of Religions, p. 236, 237. 5. That the true Faithful are infallibly assured of their Justification and Salvation, and must firmly believe it; and that being once arrived thus far, they cannot fall from Justice tho' they were to commit the most enormous Sins. L. 3. Inst. c. 2. n. 16. & c. 24. In Antid. conc. Trid. in Sess. 6. c. 13, 14. Opusc. p. 185. 6. That Christ was in the State of Damnation upon the Cross. 7. 'That when earthly Princes erect themselves against God (that is, when they oppose Calvinism) they bereave themselves

• themselves of their Authority, and that we must rather spit in their Faces than obey them, &c.' In Danielis vi. v, 22. 25. What Wonder after this that his Disciples, authorized by this Doctrine of their grand Patriarch, have filled all Europe with Seditions, Rebellions, deposing and murdering of Princes, &c.

7. *Theodore Beza* of *Vezelay* in *Burgundy* (from whence he is said to have run away to *Geneva* with another Man's Wife) was *Calvin's* chief Coadjutor and Successor. Not to speak of his rebellious Principles and Practices, those that were the best acquainted with him have testified, that he was all his Life-time a Slave to Lust: And his scandalous Epigrams upon his Mistrets *Candida* and his Catamite *Andelbertus*, have left an eternal Blot upon his Memory.

8. *John Knox* the great Reformer of *Scotland*, begun that Work by the Murther of Cardinal *Beton*, Archbishop of *St. Andrews*, Anno 1545, and carried it on by a strong Hand, not taking Counsel with the Prelates, nor waiting for the Consent of the Prince, but turning both Prince and Prelates out of all Authority. *Heylin's Cosmography*, p. 332. His Spirit was a Stranger to the Meekness of Christ, and like the destroying Angel *Abaddon*, Rev. ix. v. 11. was bent upon reforming by Fire and Sword. Witness these Instances from Dr. *Heylin's* History of the Reformation, p. 297. "Such of the
" *Scots* as desired a Reformation of Religion, says the
" Doctor, taking Advantage of the Queen's Absence,
" &c. had put themselves into a Body: headed by
" some of the Nobility, they take to themselves the
" Name of the Congregation, managing their own Affairs apart from the rest of the Kingdom.—The
" principal Leaders of the Party, well followed by the
" common People, put themselves into *Perth*, and there
" begin to stand upon higher Terms than before they
" did. The News whereof occasioneth *Knox* to leave
" his Sanctuary in *Geneva*, and join himself to the
" Lords of the Congregation. At *Perth* he goes into
" the Pulpit, and falls so bitterly on Images, Idolatry,
" and other Superstitions of the Church of *Rome*, that
" the People in a popular Fury deface all the Images
" in

" in that Church, and presently demolish all religious
 " Houses within that City. This gave a dangerous
 " Example to them of *Couper*, who forthwith on the
 " hearing of it destroyed all the Images, and pulled
 " down the Altars in that Church also. Preaching at
 " *Craile*, he inveighed sharply against the Queen Re-
 " gent, and vehemently stirred up the People to join
 " together for the Expulsion of the *French*, which drew
 " after it the like Destruction of all Altars and Images,
 " as was made before at *Perth* and *Couper*. The like
 " following on his preaching at *St. Andrews* also, the
 " religious Houses being pulled down as well as the
 " Images, and laid so flat, that there was nothing left
 " in Form of a Building. Inflamed by the same Fire-
 " brand they burned down the rich Monastery of *Scone*
 " and ruined that of *Cambuskenneth*, demolished all the
 " Altars, Images, and Convents of religious Persons
 " in *Sterling*, *Lithgow*, *Glasgough*, *Edinburgh*, make
 " themselves Masters of the last, and put up their own
 " Preachers into all the Pulpits of that City, not suf-
 " fering the Queen Regent to have the Use of one
 " Church only for her own Devotion. Nor staid they
 " there, but being carried on by the same ill Spirit,
 " they pass an Act among themselves for depriving the
 " Queen Regent of all Place and Power in the pub-
 " lick Government, &c." How little is there in all
 this of the Spirit of the Apostles and of the primitive
 Christians?

) Such were the very chief of the Reformers; and such
 were all their Assistants, the first reformed Ministers.
 Now what Likelihood is there that such Men as these
 were divinely raised up for restoring God's Truth, or
 reforming God's Church?

S E C T. III.

The chief Instruments of the Reformation of England.

OUR Countrymen are apt to glory in their Reformation as far more regular than that of other Protestant Churches; and to tell us with Dr. *Bramhall*, in his Defence of their Orders, Chap. 1. That their Church was not, like other reformed Churches, 'framed according to the Brain-sick Dictates of some seditious Orator,

Orator, or the giddy Humours of a tumultuous Multitude, but with mature Deliberation, and the free Consent and Concurrence of all the Orders of the Kingdom.' Hence they are less moved with the Irregularities, or ever so great Enormities of Reformers abroad, as imagining themselves not to be concerned in them. Though as they cannot deny that those Men were indeed the first Authors and Parents of Protestantism; the Irregularity of their Proceedings must reflect a Discredit upon the Cause of Protestantism in general.

However, that they may be convinced how little Reason they have to boast either of the Persons of their Reformers, or the Manner of their Reformation, I beg they would consider impartially the Proceedings of those Times, even as they are represented by their own Historians, and they will soon discover that Passion and interested Views had a far greater Share in the Change of Religion, than any mature Deliberation or Conviction of Conscience: And as for the free Consent and Concurrence of all the Orders of the Kingdom, that the Order of the Clergy, which ought to be chiefly consulted in these Matters, was for the most part set aside, especially in the two chief Epochs of the Reformation of *England*, viz. the Beginning of the Reign of King *Edward VI.* and the Beginning of the Reign of Queen *Elizabeth*; at which latter Time the Reformed *English* Church was established upon its present Bottom, by a small Majority of Votes in Parliament, in Opposition to all the Bishops then sitting, to the whole Convocation, and both the Universities. See *Fuller*, L. 9. and *Dr. Heylin*, p. 285, 286.

As for the Persons that were chiefly instrumental in bringing about the Change of Religion, we shall find them generally to have been Men of very indifferent Characters for Religion; such as K. *Henry VIII.* the Possitioner of the Reformation, and his Vicar General in Spirituals, *Thomas Cromwell*, whom Mr. *Fox* (Edit. 1563. p. 589) calls, *the valiant Standard-Bearer of the Church of England*; such as the Lord Protector *Somerset*, and his Successor *Dudley*, equally infamous for their Sacrileges; such as *Cecil*, *Walsingham*, *Leicester*,
and

and other great Favourites of Queen *Elizabeth*. But, as Dr. *Heylin* seems to give up these, (tho' they had, in reality, a far greater Hand in bringing about the Reformation, than any of the Lords Spiritual) and to appeal to the *godly Bishops*: We shall speak a Word or two to these.

In King *Henry VIII's* Days, tho' this King had discarded the Pope, yet he retained the Popish Mass, and with it the Adoration of the Host, the Invocation of Saints, the creeping to the Cross, and the whole ancient Liturgy: And consequently, if *Rome* be guilty of Idolatry in the Mass, &c. as Protestants pretend, this King and all his Bishops were involved in the same Guilt; and therefore, for his Time at least, none of the Bishops, in the Protestant System, can be look'd upon as *godly Prelates*, since they were all either Idolaters, or Hypocrites.

But it was in King *Edward's* Days, that such of the Bishops as were indeed inclined to Protestantcy, began openly to declare themselves: Yet, as they were not the greater Number, at least in the Beginning of this Reign, little was done by their Authority. Even of the seven that were pick'd out for compiling the Common-Prayer-Book in the second Year of King *Edward*, we learn from Dr. *Burnet's Abridgment*, Book 2. p. 72. that four, viz. *Rug* Bishop of *Norwich*, *Skip* Bishop of *Hereford*, *Day* of *Chichester*, and *Thirlby* of *Westminster*, protested against the Bill, when it passed in Parliament.

The only Prelates of those Days, that could be called Protestants, were these: 1. *Cranmer* Archbishop of *Canterbury*. 2. *Holgate* Archbishop of *York*. 3. *Ridley*, intruded into the See of *London* upon the Removal of Bishop *Bonner*. 4. *Poynet*, put into the Place of *Gardiner*, removed from *Winchester*. 5. *Goodrick* Bishop of *Ely*. 6. *Barlow* of *Bath* and *Wells*. 7. *Scory*, intruded into the See of *Chichester*, in the Place of Bishop *Day*. 8. *Coverdale*, advanced to the See of *Exeter* upon the Removal of Bishop *Veisey*. 9. *Hooper* made Bishop of *Glocester*, by *Dudley's* Interest, and of *Worcester* also, upon the Deprivation of Bishop *Heath*. 10. *Farrar* made by Letters Patent, Bishop of *St. David's*.

David's. 11. *Bush* and *Bird* the Bishops of *Bristol* and *Chester*; and lastly, *Taylor* and *Harley*, made in the latter End of King *Edward's* Reign, Bishops of *Lincoln* and *Hereford*, during their good Behaviour. Let us now see, whether any of these were Men that the Reformation can boast much of.

1. *Cranmer*, the Arch-Reformer of *England*, was, during all King *Henry's* Time, a notorious Dissembler in Matters of Religion. He was a *Lutheran* in his Heart, if we may believe Dr. *Burnet's* History of the Reformation, Part 1. p. 92. even when he was but a private Fellow in the University of *Cambridge*; yet, from that Time till King *Henry's* Death, he ever profess'd the same Religion as his Master. He conform'd, all this Time, to the Mass, and to the whole Popish Liturgy; was consecrated Bishop according to the *Roman Pontifical*; took the usual Oath, by which he acknowledged the Pope's Supremacy, tho' he soon after broke it; he subscribed the Book of Religion, set out by the Bishops in 1540, wherein Transubstantiation, seven Sacraments, private Masses, Communion in one Kind, Invocation of Saints, &c. were maintain'd. [*Burnet's* Abridgment, Book 1. p. 247. 250, 251, &c.] He persecuted Protestants even unto Death, as in the Case of *Frith* and *Lambert*: He was a Slave to King *Henry's* Lust, dissolving three of his Marriages, at his Pleasure; and sometimes, as in the Case of *Anne of Cleves*, without the least Appearance of a plausible Pretext for so doing. He enslaved also the Church to him, and gave up the divine Right of Episcopacy, by taking out an unprecedented * Commission, by which he made himself, and all the other Bishops: no more than Ecclesiastical Sheriffs, or Delegates during the King's Pleasure, to execute under him, as the Fountain of all spiritual Power, the different Branches of the Episcopal Office. He maintain'd that ' Ordination was not necessary, ' and was only a Ceremony, which might be used or ' laid aside, and that the Authority was convey'd to ' Churchmen

* See the Tenour of this Commission, with Mr. *Collier's* Reflections upon it in his *Church History*, Part 2: Book 3. p. 169.

‘ Churchmen only by the King’s Commission.’ Burnet’s *Abridgment*, Book 1. p. 250. He was at the Head of the Council during all the Reign of King *Edward VI.* and was a close Friend to the Protector, and consequently, may justly be charged with having a great Hand in all the Irregularities and Sacrileges of that Reign. He went into the Measures of *Dudley of Northumberland*, for promoting the Usurpation of *Jane Grey*; sign’d the treasonable Letter sent by the Council to Queen *Mary*: And at length being under Sentence of Death, in hopes to save his Life, he abjured the Protestant Religion, and subscribed to the chief Articles of the *Roman Doctrine*, calling God to witness, that he did it not for Favour or Fear, but only to discharge his Conscience. And yet this is the Man whom Dr. Burnet [*Abridg.* Book 3. p. 303.] compares to the brightest Lights of Antiquity; and gravely tells his Readers, “ That the Reformation of the Church “ being the restoring of the Primitive and Apostolical “ Doctrine, it seem’d necessary that it should have been “ chiefly carried on by a Man thus eminent for Primitive and Apostolical Virtues.”

2. *Holgate* Archbishop of *York*, was a profess’d Monk of the Order of *St. Gilbert*; yet broke thro’ his solemn Vows by a sacrilegious Marriage. And Mr. *Harmer* in his Specimen, p. 125. adds, “ I fear that *Holgate* by “ his imprudent Carriage, if not by worse Actions, had “ brought a Scandal on the Reformation—For in the “ Council Book of King *Edward*, I find this Order “ made on the 23d of November, 1551. *A Letter to the “ Archbishop of York, to stay his coming up hither till “ the Parliament. Also a Letter to Sir Thomas Gargrave, and Mr. Chaloner, and Mr. Roukby, to search “ and examine the very Truth of the Matter between “ the Archbishop of York, and one Norman, who claimeth the Archbishop’s Wife to be his Wife, &c.*” He was also the first that open’d the Way to the sacrilegious Alienations of the sacred Patrimony of the Church, giving up to King *Henry*, at once, no fewer than seventy Manors and Townships of good old Rents, in exchange for certain Impropriations, &c. all of an extended

tended Rent. *Heylin*, p. 18. He was delivered out of the Tower (to which he had been committed for heinous Offences) at the Desire of King *Philip*; and is thought to have ended his Days in the Catholick Communion.

3. *Ridley*, Usurper of the See of *London*, was in King *Henry's* Time of his Religion; but turned out a zealous Reformer under King *Edward*: Yet it does not appear, he took any Pains to reform the Manners of the Court, or oppose the crying Sacrileges of the great ones in those wicked Times. He was a great Stickler for Queen *Jane's* usurped Title, in favour of whom he solemnly beat the Drum Ecclesiastick at *Paul's* Cross; as may be seen in *Heylin*, p. 132.

4. *Poynt*, Usurper of the See of *Winchester*, was, says Dr. *Heylin*, p. 101. 'a better Scholar than a Bishop, and purposely preferr'd to that wealthy Bishoprick to serve other Men's Turns: For, before he was well warm in his See, he dismembred from it the goodly Palace of *Marwel*, with the Manors and Parks of *Marwel* and *Twiford* . . . the Palace of *Walham*, &c. but this with many of the rest of *Poynt's* Grants, Leases and Alienations, were again recovered to the Church by the Power of *Gardiner*, &c.' Dr. *Saunders* [*De Schismate* L. 2.] relates, as a Thing publickly notorious, that he lived with the Wife of another Man, a Butcher by Trade; and that the Butcher went to Law with him upon that Occasion, and obliged him to part with her. He was engaged in *Wyat's* Rebellion, and personally appeared in the Field with the Rebels, as we learn from Dr. *Heylin*, p. 205.

5. *Goodrick* Bishop of *Ely*, was a Time-server, who went all the Lengths of King *Henry VIII.* and in the Days of King *Edward*, upon the removing the Lord Chancellor *Wriothsley*, who refused to concur with the Measures of the Protector and Council, was chosen in his Place; and stuck at nothing to serve their Turn. He was an Abettor of the Usurpation of *Jane Grey*: But Queen *Mary* prevailing, he returned to the Old Religion and died therein. *Burnet* [*Abridgment* L. 3. p. 250.]

p. 250] says he was an ambitious Man, and so no wonder if earthly Considerations prevailed more with him than a good Conscience.

6. *Barlow* of *Bath* and *Wells* was a Canon Regular, but broke thro' his religious Vows by a sacrilegious Marriage. He was a Man very much of *Cranmer's* Temper, who could shift about with the Times, and was ever pliant to the Inclinations of the Court. He joyned with *Cranmer* in his extravagant Notions of the Royal Authority in Spirituals. [*Burnet* Record, 21.] And as he professed King *Henry's* Religion during that King's Life, so was he so complaisant to King *Edward*, Queen *Mary*, and Queen *Elizabeth*, as to conform to their Majesties also in their respective Professions. For in Queen *Mary's* Time he not only renounced his Reformed Divinity; but pretended so much Zeal in the Cause of the Church, as to revise and publish a Book which he had in King *Henry's* Time written against *Luther* and the Reformation. Dr. *Heylin*, p. 54. adds, that "being translated [in King *Edward's* Days] from the See of St. *David's* to *Bath* and *Wells*, he gratified the Lord Protector with a Present of 18 or 19 Manors which anciently belonged to this See.

7. *Scory*, Usurper of the See of *Chichester*, was also a religious Man under monastick Vows, but forfeited his first Faith to God and the Church for the Sake of a Female Friend. In the Beginning of Queen *Mary's* Reign, he recanted, renounced his Wife, and did Penance, but relapsed soon after. "It seems, says *Burnet*, Abridg. l. 3. p. 250. that both *Scory* and *Barlow* gave great Offence by their Behaviour; for tho' they were the only surviving reformed Bishops, when Queen *Elizabeth* succeeded, yet they were so far from being promoted, that they were not so much as restored to their former Sees, but put in meaner ones.

8. *Coverdale* of *Exeter* had been an *Augustin* Frier, but broke thro' his solemn Vows, like most of the rest of the Reformers, for the sake of a Woman. He was join'd with *Tindal* in the Translation of the Bible; a Work performed with so little Fidelity, that Bishop *Tunstal*, a Prelate equally eminent for Virtue and Learning,

Learning, discovered no less than 2000 Corruptions in the New Testament alone. He was so great a Precisian, that when he was to assist at the Consecration of Archbishop *Parker*, if any Credit may be given to the *Lambeth* Records, he could not be induced to use the Episcopal Habit, but only a plain black Coat. He was not restored by Queen *Elizabeth* to his former See, nor advanced to any other. So that it is likely the Queen had no Opinion of him.

9. *Hooper* of *Glocester* was originally a *Cistercian* or *Bernardin* Monk, who being forced to fly in King *Henry's* Time to *Switzerland*, brought back from thence together with a Wife, whom he had taken in spite of his religious Vows, a strong Affection to the *Zuinglian* Gospel. He was the Chief of the Court Preachers in King *Edward's* Days, who by inveighing against Altars, &c. set open the Gate to the Rapines and Sacrileges, which Dr. *Heylin* describes as well in his Preface, as in the Body of his History. Being preferred by the Interest of *Dudley* to the Bishoprick of *Glocester*, he could hard'y be prevailed upon either to take the usual Oaths, or wear the Bishop's Habit. *Heylin* p. 90. However he consented at last to put on that popish Attire; and not only held the Bishoprick of *Glocester*, but that of *Worcester* also, in Commendam, to serve the turn of the Court Pirates, who in the mean Time possessed themselves of the Temporalities of that wealthy See. *Heylin*. p. 101. who also acquaints us, p. 91. " That this Godly Prelate from the Time of his Consecration carried a strong Grudge against Bishop *Ridley*, the principal Man, who had held him up so closely to such hard Conditions: Not fully reconciled unto him, till they were both ready for the Stake; and then it was high Time to lay aside those Animosities which they had conceived one against another." So He.

10. *Farrar* of *St. Davids* was a Canon Regular, who also took a Wife contrary to his solemn Vows. He was " a Man, says *Heylin* p. 120, of an unsocial Disposition, rigidly self-willed, and one who looked for more Observance than his Place required :

“ Which drew him into a great Dislike with most of
 “ his Clergy, &c.” Sixty Six Articles of Accusation
 were exhibited against him by his Clergy, upon which
 he was indicted of a Præmunire, and committed to
 Prison, where he remained all the rest of King *Edward's*
 Time. Dr. *Heylin* adds, p. 219 that he was a
 “ Man of an implacable Nature, which render'd him
 “ the less agreeable to either Side. And that, being
 “ found in Prison at the Death of King *Edward*, he
 “ might have fared as well as any of his Rank and Or-
 “ der, who had no hand in the interposing for Queen
 “ *Jane*, if he had governed himself with that Discre-
 “ tion, and given such fair and moderate Answers, as
 “ any Man in his Condition might have honestly done.
 “ But being called before Bishop *Gardiner*, he be-
 “ haved himself so proudly, and gave such Offence,
 “ that he was sent back again to Prison.” So far Dr.
Heylin.

II. *Bush* Bishop of *Bristol*, and *Bird* Bishop of *Chester*, were both originally religious Men; the one Provincial of the Order called *Bonhommes*, the other Provincial of the *Carmelites*. They both went all the Lengths of King *Henry VIII.* both took Wives under King *Edward VI.* and both returned to the Catholick Communion under Queen *Mary*, and died therein. As for *Harley* of *Hereford*, and *Taylor* of *Lincoln*, we find very little of them in History: And the Time they enjoyed their Sees was too short to give them any great Opportunity of promoting the Reformation. The rest of the Bishops were no Friends to the Reformation, and readily concurred with Queen *Mary* in restoring the Old Religion.

I shall say nothing of Queen *Elizabeth's* Bishops, whom she preferred to the Sees from which she had ejected the Catholick Prelates, but that they were the Disciples of those of King *Edward's* Days; and that the Disciples were not better than their Masters.

SECT. IV.

The Motives upon which the New Religion was brought in.

TIS a great Argument in favour of Christianity, that (as we find by all the Circumstances of its first Establishment) neither Ambition, Avarice, Passion or Lust, or any other Branch of Self-Love had any Share in that Work, either by influencing the first Teachers of the Christian Religion, or their first Converts and Followers; and that neither the one nor the other had any Honour, Interest or Pleasure to expect in this World from embracing a Religion, which exposed them to the utter Loss of all that this World could give. But the Case was quite otherwise with regard to the pretended Reformation, where both the Reformers and the Reformed had so many human Considerations to bias them in their Choice of the New Religion, that we cannot help suspecting their Motives were not pure. As for the Preachers of the Reformation, they began the Work by giving a Loose to their Incontinence, by breaking thro' their solemn Vows made to God; by casting off their monastick Discipline, by laying aside their canonical Hours of Prayer, their regular Fasts, &c. Was all this for God's Sake? They gave up to the great Ones of this World all the Rights and Possessions of the Church: and by this Means kept them close to their Interest; not to say that they gained over whole Kingdoms (as *Swedeland* and *Denmark*) by gratifying the Avarice of the Kings. See *Heylin's Cosmog.* 2d Edit. p. 484. 501. Is it likely that these Princes and great Ones had no other Views, in seizing upon Church Lands, and improving their Estates at the Expence of Religion, than the greater Glory of God? The People also was inveigled by these New Gospellers, by that Christian Liberty, which they so much preached up; a Liberty which exempted them from all Obligation of Church Laws, from Fasting, Confession, penitential Austerities, &c. A Liberty of contradicting their Church Guides, and disbelieving

whatever they pleased in the difficult Mysteries of Faith ; In fine, a Liberty which reduced all to Faith alone ; divesting good Works of all Merit, and giving up the keeping of God's Commandments as a Thing impossible. Is there any Thing in all this that can serve to convince an impartial Judge, that either the Teachers or Followers of such a Reformation, had no Intentions or Motives but what were pure and good ?

But to leave the other Branches of the Reformation, in which our Countrymen think themselves less concerned, and to confine our Consideration to the Reformation of *England*, such as it is represented by Historians of its own Communion, we shall scarce find one Step taken towards that grand Revolution in Religion, but what was visibly influenced by some irregular Motive.

The first Step that was made in this Work, was the divesting the Pope of his Authority in this Realm ; and upon what Motive this was brought about, Dr. *Heylin* informs us in the Preface to the History of the Reformation. “ King *Henry*, says he, being violently hurried
“ with the Transport of some private Affections, and
“ finding that the Pope appeared the greatest Obstacle
“ to his Designs, he first divested him by Degrees of
“ his Supremacy—This opened the first Way to the
“ Reformation, to which the King afforded no small
“ Countenance out of politick Ends.

This first Step was followed by another, which was the Dissolution of the religious Houses, and seizing of their Revenues into the King's Hands : Of which I shall say no more, than that even Protestants themselves, generally speaking, cannot help condemning these Proceedings ; and are not so charitable as to believe, that the King or his Ministers were influenced herein by any other Motive than Avarice.

In King *Edward* the VIth's Days, the Reformation made a far greater Progress by the Favour of the Duke of *Somerset* Lord Protector, his Successor *Dudley* Duke of *Northumberland*, and the other great Men about the Court, more than by the Inclinations, either of the Clergy, or the People. These great Men of the Court found their Interest in the Reformation, by making up
their

their Estates out of the Spoils of the Church, as may be seen in Dr. *Heylin's* History; who, though a great Friend to the Lord Protector, is forced to acknowledge his manifold Sacrileges in this Kind; [p. 54, 72, 73, 116.] A Demonstration that his Zeal for Protestantism was not grounded upon Conscience: And as for the Duke of *Northumberland*, he acknowledged publicly at his Death, that being blinded by Ambition, he had acted all along against his Conscience. And what better Judgment can we make of the rest of the Grandees of the Court, when we find these great Sticklers for the Protestant Reformation, as they pretended to be in King *Edward's* Days, all to a Man going to Mass in King *Harry's* Time, and all returning to the Mass under Queen *Mary*?

But concerning the Proceedings of these great Ones of the Court, and the Motives upon which they proceeded, let us hear Dr. *Heylin* in his Preface; where he tells us, " That under Colour of removing such Corruptions as remained in the Church, they had cast their Eyes upon the Spoil of Shrines and Images (though still preserved in the greatest Part of the *Lutheran* Churches) and the improving of their own Fortunes by the Chantry Lands, all which most sacrilegiously they divided amongst themselves." Then speaking of the *Zuinglian* Gospellers inveighing against Altars, " The touching of this String, says he, made excellent Musick to most of the Grandees of the Court, who had before cast many an envious Eye on those costly Hangings, that massie Plate, and other rich and precious Utenfils, which adorned these Altars—besides there was no small Spoil to be made of Copes—some of them being made of Cloth of Tissue, of Cloth of Gold and Silver, or embroidered Velvet. And might not these be handsomely converted unto private Uses, to serve as Carpets for their Tables, Coverlets to their Beds, or Cushions to their Chairs and Windows? Hereupon some rude People are encouraged underhand to beat down some Altars, which makes Way for an Order of the Council Table to take down all the rest, and set up

“ Tables in their Places, followed by a Commission
 “ to be executed in all Parts of the Kingdom for seizing
 “ of the Premises for the Use of the King. But as
 “ the Grandees of the Court intended to defraud the
 “ King of so great a Booty; and the Commissioners
 “ to put a Cheat upon the Court Lords, who employed
 “ them in it; so they were both prevented in some
 “ Places by the Lords and Gentry of the Country,
 “ who thought the Altar Cloths, together with the
 “ Copes and Plate of their several Churches, to be
 “ as necessary for themselves as for any others. This
 “ Change drew on the Alteration of the former Litur-
 “ gy.” So far the Doctor.

But as Religion could not be changed without the
 Concurrence of the Parliament, let us hear from the
 same Protestant Historian, p. 47, 48. of what kind of
 Men this Reforming Parliament, which first settled the
 Protestant Religion in this Kingdom, was composed;
 and by what Motives they were influenced, “ The Par-
 “ liament [of King *Edward VI.*] met on the fourth of
 “ *November*, in which the Cards were so well packed
 “ that there was no need of any other Shuffling to the
 “ End of the Game. Though this Parliament consist-
 “ ed of such Members as disagreed amongst themselves
 “ in respect of Religion; yet they agreed well enough
 “ together in one common Principle, which was, to
 “ serve the present Time, and preserve themselves.
 “ For tho’ a great Part of the Nobility, and not a few
 “ of the chief Gentry in the House of Commons were
 “ cordially affected to the Church of *Rome*; yet were
 “ they willing to give way to all such Acts and Statutes
 “ as were made against it, out of a Fear of losing such
 “ Church-Lands as they were possessed of, if that Re-
 “ ligion should prevail and get up again. And for the
 “ rest, who either were to make or improve their For-
 “ tunes, there is no Question to be made, but that they
 “ came resolv’d to further such a Reformation as should
 “ most visibly conduce to the Advancement of their
 “ several Ends: Which appears plainly by the strange
 “ Mixture of the Acts and Results thereof——some
 “ tending to the present Benefit and enriching of parti-
 “ cular

“ cular Persons ; and some again being devised of
 “ purpose to prepare a Way for exposing the Reve-
 “ nues of the Church unto Spoil and Rapine.” So
 he.

As Queen *Elizabeth* and her chief Ministers took the
 same Methods as the Court Reformers of King *Ed-
 ward's* Days had done, enriching themselves at the
 Expences of the Church (as may be seen in Dr. *Heylin*,
 p. 280, 292, 293. 295, 310, 311, 328, &c.) so we
 have all the Reason in the World to think that they
 acted upon the like Motives. Tho' what seems to have
 had the greatest Influence upon the Queen to make her
 so close a Friend to the Reformation was, “ that she
 “ knew full well that her Legitimation and the Pope's
 “ Supremacy could not stand together, and that she
 “ could not possibly maintain the one without discarding
 “ the other,” Says Dr. *Heylin*, p. 275.

S E C T. V.

*The Means by which the pretended Reformation was
 established.*

THE Means made use of by the first Reformers
 and their chief Abettors, in establishing their
 new Religion, were quite the reverse of those by which
 the Gospel and the Christian Religion was first planted.
 The first Preachers of Christianity were Strangers to any
 other Means of propagating the Gospel, than the Pow-
 er of their Miracles, and the persuasive Eloquence of
 their innocent Lives, joined to their patient suffering
 the most outrageous Injuries, and Death itself without
 Resistance. But it was not thus the new Religion was
 established. The first Reformers could work no Mi-
 racles in Testimony of the Truth of their Doctrine, and
 of their Commission from God to reform and alter the
 Faith of his Church : Nor had they any ancient Pro-
 phecies to recommend them, as the Apostles had. As
 for their Lives and Actions, at the best there was no-
 thing edifying in them ; and instead of propagating
 their Religion by patient suffering, like the primitive
 Christians ; in every Place where they got Footing,
 they rais'd Tumults and Seditions, and from thence pro-

ceeded to open Rebellions against lawful Authority, deposing of Princes, and overturning by downright Violence the fundamental Laws of the State, as often as they stood in their Way.

This was one great Means by which the Reformation was established. Thus was *Scotland* reformed in spite both of Prince and Prelates, as may be seen in Dr. *Heylin's Cosmog.* 2d Edit. p. 332. and his History of the Reformation, p. 297. Thus was the reformed Gospel established in the united *Netherlands*, by a Rebellion against the King of *Spain* their lawful Sovereign. Thus was *Geneva* itself reformed, *Heylin Cosmog.* p. 160. Thus did the Reformation formerly make a great Progress in *France*, help'd on by treasonable Conspiracies, by frequent open Rebellions, by burning and destroying 20000 Churches, by murdering Priests and religious Men, by profaning all that was sacred, and massacring innumerable People. See *Jerusalem and Babel*, p. 108, &c. Thus also was the Reformation introduced into *Poland*. *Heylin Cosmog.* p. 533. Thus did it begin at *Berne* in *Switzerland*, and in other Places.

Another means by which the new Religion was promoted, was the good natur'd Doctrine of the Reformers (of which we have already spoken) equally adapted to the worldly Interest of the great ones, and the corrupt Inclinations of the Commonality; prostituting the Church's Possessions to the Avarice of the Prince; enslaving her Authority to the Will of the civil Magistrate; flattering Men's Pride by giving them the agreeable Liberty of disbelieving and contradicting their Church Guides; reforming away Fasting, Confession of Sins, the canonical Hours of Prayer, the Obligation of monastick Vows, the Celibacy of the Clergy; and, in a Word, all the precious Remnants of the ancient Church Discipline, and whatsoever was repugnant to the sensual Inclinations of corrupt Nature in the wholesome Laws of the Church. Instead of which these Gentlemen found out a new and easy Way of going to Heaven, by Faith alone: A Doctrine embraced with open Arms by the whole Body of the Reformation in its

first Establishment; however some are now ashamed of it.

A third means of propagating the reformed Gospel, was the sacrilegious Abuse of the Scriptures, and this many ways. First, by lopping off from the Canon such parts of holy Writ as they pleased, to get rid of some troublesome Objections. *Luther* was very fond of his darling Doctrine of Justification by Faith alone. St. *James's* Epistle flatly contradicts this Doctrine; therefore this Arch Reformer found it necessary to remove this Rub, by cashiering the whole Epistle in his *Dutch* Translation of the New Testament, Anno 1522. And because he could have no Pretence to discard St. *James*, and leave other Books in the Canon, which had been a Subject of Dispute amongst the Ancients, he gave up at the same time the Epistle to the *Hebrews*, St. *Jude* and the *Revelation*. In the Old Testament *Ecclesiasticus* was thought too great a Friend to Free-will; and *Tobit* to the Intercession of Angels. The *Maccabees* also were plain for Prayers for the Dead; therefore it was concluded upon by the whole Body of the Reformation, to send them to lodge amongst the *Apocrypha*, in spite of the Prescription of so many Ages in their Favour: And to humble them the more effectually, if ever they permit them to appear, it is at the Tail of the fourth Book of *Esdra*s, which was never looked upon as canonical by any Man; whereas the Book of *Ecclesiasticus* is quoted as Scripture by almost all the Fathers.

And here I cannot but take notice of the Incoherency of the Doctrine of our *English* Reformers, in their sixth of the 39 Articles: Where after having premised the following Definition of holy Scripture, *In the Name of holy Scripture we understand those canonical Books of the Old and New Testament, of whose Authority never was any doubt in the Church*; and by this Rule excluded from the Canon the above-mentioned Books of the Old Testament; yet when they come to speak of the *New Testament*: *All the Books*, say they, *of the New Testament as they are commonly received, we do receive, and account them canonical*; which is indeed a flat Contradiction.

dition to their Definition of *holy Scripture*. Since all Divines must know that the *Epistle to the Hebrews* and the *Revelation* (which they here profess to receive) are none of those Books, of whose Authority was never any doubt in the Church: Not to mention the Epistles of *James* and *Jude*, of which also their Father *Luther* doubted. See *St. Jerome* Epist. 129. and *Dr. Walton*, *Prolegom. Bibl. Polyglot.* c. 4. § 6.

This Inconsistency of our *English* Reformers in their Doctrine concerning the Books of holy Scriptures, I cannot attribute to Ignorance, but to a Design to favour their own Ends: They imagined the *Epistle to the Hebrews* to be a proper Book to employ against the Mass; and the *Revelation* to persuade the Ignorant that the Church of *Rome* is the Whore of *Babylon*; and therefore they chose rather to contradict themselves, than lose the Advantage which they hoped for from adopting these Books. In which regard *Luther* was far more honest, who rejected these Books as well as those of *Ecclesiasticus*, *Tobit*, &c. as very well knowing that there could be no Pretence to reject the one, and receive the other.

Another way by which the first Reformers notoriously abused the Scripture, was by wilfully falsifying and corrupting the Text, to make it chime with their Novelties, obtruding by this means upon the deluded People in all their Translations of the Bible and New Testament, a mortal Poison instead of the pure Word of God. *Luther* first attempted this sacrilegious Cheat in his *German* Translation, in which those that have diligently examined it, have remarked above a thousand Places altered and corrupted in the New Testament alone. Amongst other Places translating *Rom.* iii. v. 18. where the Apostle says that *a Man is justified by Faith*, to establish his Doctrine of Justification by *Faith alone*, he boldly adds to the Text, by rendering it by *Faith only*. And being asked why he did so, he returned this Answer, which could not but be very satisfactory to the Papists. [Epist. ad Amicum de voce sola. See T. 5. Germ. Fol. 141. & 144.] "If your Papist will be
"troublesome about the Word *only*; tell him without
"more

“ more ado, that a Papist and an Ass is the same thing.
 “ I will have it so : It is my Command : My Will is
 “ Reason enough. We will not be Scholars to these Pa-
 “ pists, but will be their Masters. For we will for once
 “ be proud, and glory against this kind of Asses.”
 And afterwards. “ I desire that you would not trouble
 “ yourself with giving any other Answer to these silly
 “ Asses about the Word (*only*.) It is enough for you
 “ to say, *Luther* will have it so, &c.”

Hence *Zuinglius*, the other great Head of the Re-
 formation [T. 2. ad Luth. L. de Sacram. p. 412, 413.]
 publicly charges *Luther* with corrupting the Scripture.
 “ Thou dost corrupt, says he, the Word of God :
 “ Thou art seen to be a manifest and common Corrup-
 “ ter and Perverter of the holy Scriptures. How
 “ much are we now ashamed of thee, who have hither-
 “ to esteemed thee ?” And yet I don’t find that *Zuin-
 glius* was much more scrupulous in this Regard than
Luther was, witness amongst other Corruptions his
 boldly changing in his Translation these Words of
 Christ, *This is my Body*, into these, *This signifies my
 Body*.

The first *English* Protestant Version was made by
Tindal and *Coverdale* in the Days of *Henry VIII.* with
 no less than two thousand Corruptions (as we have al-
 ready taken notice) in the New Testament alone. The
 like Corruptions, tho’ perhaps not in so great a Num-
 ber, were found in all the Editions of the Bible and
 New Testament under Queen *Elizabeth*, till at Length
 upon the loud Complaints both of Catholics and of
 Protestants, a more correct Version was published under
 King *James* the First. And yet even this, which has
 been used ever since, is not exempt from many wilful
 and notorious Corruptions. See the true Church of
 Christ shewed by concurrent Testimonies, &c. Vol. 1.
 P. 137.

But the greatest Abuse of the Word of God, which
 the Pretenders to Reformation have been guilty of, and
 which has been the fruitful Mother of so many Sects,
 was their prostituting the Scripture to the Caprice of
 every private Interpreter, and authorizing him to pre-
 fer

fer his own Comments to the Interpretation and Authority of the whole Church of God. By which Means Thousands have perverted the Word of God to their own Perdition; and deluding themselves and their Followers with the specious Pretext of Scripture, have obtruded upon the World their own Maggots for God's holy Word.

A fourth Means of propagating the Reformation was the great Industry of the Reformers in mis-representing the Church and her Doctrine. This *lying Spirit* has manifestly betrayed itself in all the Prophets of the new Religion, and has been entailed like a kind of original Sin upon all their Posterity. Misrepresentation is the Darling of *Satan*, and has been employed by him from the very beginning against the true Religion, and even against the Author of it Christ Jesus himself. This divine Saviour of Mankind was traduced by the Scribes and Pharisees, as a Sabbath-Breaker, an Impostor, a Traitor, a Conjuror, and what not. His Disciples and Followers met with the like Treatment; as he himself foretold, St. Matt. x. v. 25. *If they have called thee Master of the House Belzebub, how much more shall they call them of his Household?* And Christianity in general, for the three first Centuries at least, lay under such abominable Misrepresentations, that nothing was more odious to the generality of Infidels than the very Name of Christians. Such was the Success of this unhappy Artifice of *Satan* met with in the beginning, which has encouraged this sworn Enemy of Man, to make use of the same Arms against the true Religion and its Professors ever since.

It would be a long and tedious Work to descend to Particulars, and to instance in the many Articles in which almost every one of the Reformed Writers have misrepresented our Doctrine. It may suffice to take notice, that whosoever will but be at the Pains of comparing together the Popery which Protestant Writers and Preachers have imputed to us, with that Doctrine which we really hold and profess, will find as wide a Distance between the one and the other, as there is be-

between Heaven and Hell. As may be seen at large in Mr. *Gother's* Papist, *misrepresented and represented*.

I might also in this Place take notice of many other unfair Dealings of the reformed Divines, in mistating our Controversies, in charging upon the Church the Errors or Excesses of particular Persons acting without her Authority, in wilfully corrupting the Fathers and other Ecclesiastical Writers in their Quotations, a Crime publicly proved upon the famous *Du Plessis Mornay*, the *Achilles* of the *French* Protestants, by the learned Cardinal *Perron*; and upon *Jewel*, *Stillingfleet*, and other *English* Divines by our Catholick Controvertists. But the intended Brevity of this Tract permits me not to descend to Particulars. The Reader may consult Mr. *Walsingham's* Search, 2d and 3d Part.

But if the Means made use of by the Reformed Preachers were such as are no ways for the Credit of the Reformation; the Proceedings of the Princes and Magistrates, the nursing Fathers of the new Religion, who far more efficaciously concurred to the Establishment of it, than any Preachers whatsoever, were no less irregular. The ancient Christians, both Princes and People, received the whole Doctrine of Faith and Religion from their spiritual Guides, the Pastors of the Church; in all Controversies relating to Faith and Religion they stood by their Judgment and Determination: But those royal Reformers without consulting these Pastors the Successors of the Apostles, and in direct Contempt of the whole Body of them, at the Instigation of a few of the inferior Sort of the Clergy, or rather spurred on by their own Passions, made themselves Guides of those whom God had made their Guides, and by meer arbitrary Power changed the Religion of their respective Countries, in spite of all their Bishops, their lawful Pastors. Thus was Religion changed in *Denmark* and *Sweden*, and many Parts of *Germany*; and even in *England* it is very well known, that King *Henry VIII.* bullied his Clergy into a Compliance to his spiritual Supremacy, by bringing them under a *Premunire*; that in King *Edward the Sixth's* Time, Religion was changed contrary to the Inclinations of the
greatest

greatest part of the Clergy; and that Queen *Elizabeth* made way for her Reformation by displacing all the Bishops, excepting old *Kitchin* of *Landaff*.

Now if the arbitrary Power of Princes, acting in direct Opposition to their Pastors, be no very canonical Means of reforming Religion; much less those bloody penal Laws and Executions, by which, in *England* especially, the Foundations of the Reformation were cemented. The first Preachers of Christianity laid the Foundations of our holy Religion, not by raising, but by suffering Persecutions. The first Christian Emperors obliged none of their Heathen Subjects, by penal Laws or other violent Measures, to renounce the Religion of their Forefathers; nor compelled them, by Fines or Penalties, to come to the Christian Churches. Nay the *Spanish* Inquisition, so much cry'd down by Protestants, falls upon none but Apostates, and such as have once profess'd the Catholick Faith. But the Reformers of *England* took quite another Course: Church Authority and Succession, they saw, stood against them; Miracles they could not pretend to; nor could they convince the Catholicks by Scripture or Tradition: Therefore they took an easier Way of stopping their Mouths, by bloody Laws, by which innumerable, both of the Priests and of the Laity, have been executed; the former for their Character; the latter for harbouring or relieving their Priests. Of which Kind of Executions, *Stow's* Chronicle affords many Instances, not to speak of heavy Fines, Confiscations, Imprisonments, Banishments, and all other Sorts of Cruelties, which have been exercised in these Kingdoms upon the Professors of the Old Religion barely for their Conscience; and for maintaining that Faith, which had been professed by their Forefathers for a thousand Years, which was, at that very Time, the Faith of the greatest Part of Christendom, never censured by any lawful Council; but on the contrary defended by the whole Body of Church Guides, the lawful Successors of the Apostles of Christ. Was there ever in any Nation, either before or since, an Instance of Persecution, considered in all its Circumstances, so unjustifiable as this?

So

So much for the Religious Means by which Protestantism was propagated. Let us now take a View of the Fruits which sprung from the Reformation.

S E C T. VI.

The Fruits of the Reformation.

A GOOD Tree cannot bring forth evil Fruit, saith our Lord, St. Matt. vii. v. 18. And you shall know them by their Fruits, v. 16. Let us see, whether the Reformation can stand the Test of this Gospel Rule.

1. We have already touch'd upon some of the Fruits which immediately sprung out upon the preaching of the new Religion; such as Seditions, Tumults, Rebellions, murdering of Priests and Prelates, deposing of Princes, and subverting in many Places the fundamental Constitution of the civil State; of which the Histories of those Times afford frequent Instances. To these we must join the sacrilegious Usurpation of the State upon the ancient and undoubted Rights of the Church; the retrenching of the sacred Patrimony; and invading of Houses and Lands consecrated to God; the pulling down of Churches and Monasteries; the Profanation of holy Vessels, and other Furniture dedicated to the divine Service; the enervating of Church Discipline; the abolishing of Fasts, and of all other penitential Exercises; the discarding of the monastick Life so much esteem'd by the ancient Fathers; the abrogating, or laying aside, the ancient canonical Hours of Prayer, &c. not to speak of a general Inundation of broken Vows, in all the first reforming Ministers, and a Deluge of Impiety, Profaneness and Irreligion in their Followers. Could that Tree be good which produced such Fruits as these? But these were not all.

2. Another Kind of Evil which sprung from the Reformation, was an innumerable Spawn of Heresies and Schisms. For no sooner had Luther set up the Standard of Rebellion against the Mother-Church, and advanced private Judgment into the Place of Church-Authority; but immediately, as if all Hell were broke loose, an incredible Number of Fanatics and Enthusi-

asts every where started up, who renew'd almost all the ancient Heresies, and invented a great Number of new ones. The chief of them are enumerated in *Alex. Rossé's Religions of Europe*, some of which have branch'd out since into many other petty Sects, besides new ones that are daily springing up from the same unhappy Source. Let us hear Dr. *Walton* in his Preface to his *Polyglott*: "*Arissarchus*, heretofore, could scarce find seven wise Men in Greece: But with us, scarce are to be found so many Idiots. For all are Doctors, all divinely learned; there is not so much as the meanest Fanatick or Jack-pudding, who does not give you his own Dreams for the Word of God. For the bottomless Pit seems to have been set open, from whence a Smoke has risen, which has darken'd the Heavens and the Stars; and Locusts are come out with Stings, a numerous Race of Sectaries and Hereticks, who have renew'd all the old Heresies, and invented monstrous Opinions of their own. — These have fill'd our Cities, Villages, Camps, Houses; nay our Churches and Pulpits too, and lead the poor deluded People with them to the Pit of Perdition." So far this learned Protestant.

3. But the Reformation did not only give birth to this great Variety of monstrous Opinions and Heresies, but also to another still more cursed Progeny; *viz.* of Atheists, Free-Thinkers, Latitudinarians, which is become now so numerous, and so powerful, that it has almost quite extinguished, in this Nation, both the Belief and Practice of Christianity. Such Weeds as these were never once discovered amongst our Catholick Ancestors; but immediately grew up, upon the broaching of the Reformation, and are the natural Product of that boundless Liberty of thinking and acting, which the new Religion has introduced.

4. But, perhaps, some one may imagine, that whatever other Fruits the Change of Religion might produce, at least Men's Lives and Manners must have been improved by the Reformation. As we find by all Kinds of Monuments there has always been a most remarkable Change of Men's Lives for the better, wherever Christianity

Christianity has been first establish'd. But to the great Discredit of the Protestant Cause, their own Historians, and the very chief of the Reformers themselves, have loudly complain'd, that Men, after embracing their reformed Gospel, grew daily worse and worse. So *Luther*, *Poliilla super Evang. Dom. 1. Adv. Calvin. L. de Scandalis. Wolfgangus Musculus in Locis commun. de Decalogo, p. 85, &c.* The same is acknowledg'd with regard to *England*, by *Dr. Heylin*, *Hist. of the Reform. p. 94.* where speaking of King *Edward's* reforming Reign, he complains of the *great Increase of Viciousness in all Sorts of Men.* And *Bishop Ridley*, (who was an Eye-witness) in his Discourse, entitled *England's Lamentation*, speaking of the same Times, says, That 'Leachery, Oppression, Pride, Covetousness, and a Hatred and Scorn of Religion, were then generally spread among all People, chiefly those of the higher Rank.' Hence the celebrated *Erasmus* [Epist. ad *Vulturium Neocomum*, Anno 1529.] defies the whole Reformation to shew him so much as one Man, who had been reclaim'd from Vice by their new Gospel. "Take a View, says he, of this Evangelical People [he speaks of the Followers of the new Religion] " and see whether they are less addicted to Luxury, Wantonness or Avarice, than those whom you detest. " Bring me one, if you can, who by this Gospel has been reclaim'd from Drunkenness to Sobriety, from Fury and Passion to Meekness, from Avarice to Liberality, from Reviling to Well-speaking, from Wantonness to Modesty. I will shew you a great many who are become worse thereby than ever they were." And afterwards: " Perhaps, says he, 'tis my Misfortune: but I never yet met with one, who does not appear changed for the worse. What you make Profession of [*viz.* restoring the Gospel-Truth buried for 1000 Years] " is an arduous Undertaking; " and more difficult than what the Apostles themselves undertook; nor have you any Prophecies or Miracles [as they had] to support your Credit. Now if your Lives and Manners too are so far from recommending your Doctrine, that they are a Discredit to it; if

" neglecting

“ neglecting this Kind of Recommendation, you trust
 “ to the Conspiracies of wicked Men, to seditious Tumults, to satyrical Libels, to Arms, to Tricks and Deceits; I am loth to tell you what my Fears are for yourselves; but I pity more so many thousand People, who will be involved in the same Calamity.”
 Tom. 9. *Basil* 1540. And in another Epistle [*ad Fratres inferioris Germaniæ*] “ Some Persons, says he, whom I knew formerly innocent, harmless and without Deceit, no sooner have I seen join’d to that Sect [the Protestants] “ but they begun to talk of Wenches, to play at Dice, to leave off Prayers, being grown extremely worldly, most impatient, revengeful, vain, like Vipers tearing one another — I speak by Experience.” So he.

I omit many other Arguments that might be alledged against the new Religion, from the Divisions, Factions and Schisms which immediately commenced amongst the very Apostles of the Reformation; their irreconcilable Hatred to one another; the tragical Ends of many of them; their Inconstancy in their Doctrine, Uncertainty in their Resolutions, and a perpetual Itch of changing and reforming again what they had just before set forth; their affected Obscurities, Equivocations, and such like unchristian Artifices in their Confessions of Faith, &c. Concerning which the Reader may consult the learned Bishop of *Meaux* in his History of the Variations of the Protestant Churches. But ’tis now Time to come to a Conclusion.

C O N C L U S I O N.

I Shall conclude by exhibiting a short Abstract, in the Way of Recapitulation of the many Arguments, Motives and Grounds, by which the Old Religion is supported; which convinced me, and do still convince me of the Necessity of adhering to the ancient Faith, preferably to all new Sects and Opinions in Religion.

1. Then. the Old Religion is strongly supported by plain Scripture, by undeniable Evidence of the Word
 of

of God, and that in the main Controversy on which all the rest depend, *viz.* That of Church and Church Authority. Innumerable Texts both of the Old and New Testament (quoted Chapter I. Sect. I.) bear witness to the perpetual Visibility, Unity, Sanctity, Catholicity and unerring Authority of Christ's Church; all these Scripture Testimonies evidently speak of a Church founded by Christ and his Apostles, and spread far and near throughout the Earth; of a Church which from this Beginning should ever flourish till Time itself should end; ever one, ever holy, ever orthodox; founded upon a Rock, Proof against all the Powers of Hell; secured against Error by the perpetual Presence and Assistance of Christ, her King, her Head, her Shepherd and her Spouse: ever taught and directed by the Holy Ghost, the Spirit of Truth; furnished with a Succession of Pastors divinely appointed, and divinely assisted, favour'd by a solemn Oath, promising her God's Peace and Kindness for ever; and that his Spirit, the pure Profession of his Words, his Light and his Sanctuary should be with her for evermore, &c. Now 'tis as evident as any thing can possibly be, that this ever-subsisting and unerring Church, to which all these Texts of Holy Writ bear Testimony, can be none of the Protestant Sects, or any other but the Old Religion: Because none of those Sects have had this perpetual visible Being; they are all but of late standing, and all build upon a Supposition directly contradictory to those Scripture Texts, *viz.* That the whole Church before their Times was gone astray, and was corrupted by Error. Thus plain Scripture bears Testimony to the Old Religion, and condemns all Pretenders to Reformation.

2. The Old Religion is also strongly supported by Arguments taken from the Rule of Faith, and Judge in Controversies of Religion. For the Protestant Rule of Faith and Judge in Controversies is the Letter of the Scripture, not as interpreted by Church, Councils, Fathers, or Church Guides, but as interpreted by every private Christian for himself: This wretched System all modern Sects have been forced to embrace, in order
to

to maintain their pretended Reformation; which having been anathematized at its first Appearance by Church-Authority, they had no other resource but appealing from all other Tribunals to their own Interpretation of the Scripture, that is, to their own private Judgment. Now such a Rule of Faith as this must needs unhinge all Faith, and resolve it into uncertain Opinions and private Fancy: and such a Judge of Controversies as this, can serve for nothing but to make Controversies endless, as Experience has demonstrated, and to open a wide Gate to all kind of Confusion and Error. Whereas the Catholick Rule of Faith (which is the Word of God, as interpreted by the Church of God) and the Catholick Judge in Controversies, which is this same Church of God in her Councils, Guides and Pastors, the Successors of the Apostles) stands upon the strongest Foundations, is supported by all kind of Arguments and Authorities of Scripture and primitive Tradition, has alone all the proper Qualifications of a Rule and of a Judge, and can alone answer the Ends of a Rule, and execute the Office of a Judge.

3. Church-Authority furnishes us also with another invincible Argument in favour of the Old Religion: These Councils, Pastors and Church Guides of divine Appointment, whom the Faithful in the Old Law were commanded to hear, and follow in all religious Controversies under Pain of Death, *Deut. xvii. 8, 9, &c.* and in the New Law, to obey even as Christ himself, *St. Luke x. 16.* These *Embassadors for Christ*, *2 Cor. v. 20.* these *Ministers of Christ*, and *Stewards of the Mysteries of God*, *1 Cor. iv. 1.* whom Christ has sent even as his Father sent him, *St. John xx. 21.* and whom he has given to the rest of the Faithful, that they might henceforth be no more Children, tossed to and fro, and carried about with every Wind of Doctrine—but speaking the Truth in Love, might grow up into him in all Things, which is the Head, even Christ, *&c. Eph. iv.* In a Word, these Pastors of God's Church, Guardians of his Truth, and authentick Interpreters of his holy Word, are and always have

have been on the Side of the Old Religion. All lawful General Councils that ever have been held, were always joined in Communion with *Rome*; and by such Councils, or (which comes to the same thing) by the concurrent Doctrine and Practice of the whole Body of Bishops and Pastors Successors of the Apostles, all the Tenets of the Old Religion were declared and settled long before any Protestant Sects had either Name or Being in the World: And this same venerable Authority immediately declared against all Protestant Sects and their Tenets at their first Appearance. Therefore the whole Weight of Church Authority (which by the Scripture is so great) is all on the Catholick Side.

4. *Antiquity* is also most manifestly on our Side: For the Old Religion had certainly Possession of all *Christianity* for many Ages before any of the opposite Professions were so much as thought on. Old Possession (*olim possideo, prior possideo*, Tertul. de Præscrip.) was the Plea of our Ancestors, against all Sectaries, fifteen hundred Years ago; the same is our Plea to this Day. *Protestancy, Presbytery*, and other modern Sects were never heard of till fifteen hundred Years after Christ; therefore they came fifteen hundred Years too late to be the Religion of Christ. This Argument from Old Possession is very considerable; because Truth is always more ancient than Error; and Christian Truth, established by the Preaching, Miracles, and Death of the Son of God, and built upon his Promises, and the perpetual Assistance of his Spirit, could never be conquered by Error, nor consequently stand in need of a Protestant Reformation.

5. Apostolical Tradition stands also plainly on the Side of the Old Religion; and therefore is cried down by the Abettors of Novelty. By all the Rules, which the Ancients have given to discern and judge of the Traditions of the Apostles, our Tenets are Apostolical; and those of our Adversaries foreign and spurious.

6. The Holy Fathers and all the ancient Doctors of God's Church are likewise on the Catholick Side; and that by the Confession of many of our Adversaries, and

and the Evidence of their Writings. Neither could they without giving up all their Principles, and the Arguments which they perpetually urge against the Sectaries of their Times, ever have renounced Church Authority to embrace a Protestant Reformation: Much less if they had seen it introduced, as it was, by Apostates from their religious Vows, who had notoriously broken their first Faith to God, to marry Nuns.

7. Heresy and Schism, so much condemned by the Word of God and primitive Christianity, as heinous Crimes and inconsistent with Salvation, must either be reduced to empty Names, and meer Chimæras, that never had a Being upon Earth, or they are visibly chargeable upon all new Sects, which from their very first setting out protested against the Doctrine and separated from the Communion of all Churches in the World; and consequently of the true Church of God, wheresoever she was: For God had then, and always has a true Church upon Earth, if the Scripture and Creed be always true. Hence the Marks which the Word of God and the ancient Fathers have given us, by which we are to know and distinguish heretical and schismatical Congregations, all plainly agree to modern Sects, but none of them all to the Old Religion; which, even by Principles acknowledged by her very Adversaries, is cleared from the least Appearance of the Guilt either of Heresy or Schism.

8. The Creed itself is plain for the Old Religion, and directly opposite to the Pretensions of all reforming Sects: The Belief of the Holy Catholick Church, is, and always was, a fundamental Article of Christian Faith, professed by Christians of all Ages and of all Nations in their very Creed; and in such Manner professed, as not only to believe a Church that was heretofore, or a Church that hereafter shall be, but a Church that now is, and always was holy and Catholick, and consequently always Orthodox in her Faith and Doctrine. This, if the Apostles Creed be true, is, and always was a divine Truth, therefore the contradictory System, of the whole Church having been at any Time unorthodox, so as to stand in need of a
Reformation

Reformation of her Faith, which is the Pretence of all Protestant Sects, is an heretical Error, which condemns the very Creed, and is condemned by it.

9. All the Marks of the true Church of Christ, set down in the Apostles and *Nicene* Creeds, agree to the Old Religion : She is One, She is Holy, She is Catholic, She is Apostolical. No other Sect can claim these Marks. And first, as to Unity, it was manifestly wanting to the pretended Reformation from its very Birth : The Reformers from their first setting out took quite different Roads, to an utter Breach of Communion ; and scarce two of their Followers, to this Day, agree throughout in their Sentiments of Religion, either with one another, or with their first Teachers : Whereas the Children of the Old Religion all agree in one Faith, and one uniform Profession of Faith [*viz. that published by Pius IV.*] all are joined in one Communion ; all obey one Church Authority ; all are subject to one chief Pastor : So much have they the Advantage in point of Unity.

10. The chief Pastor to whom the Followers of the Old Religion adhere, is the Successor of St. *Peter*, on whom Christ founded his Church, and to whom he gave the Keys of the Kingdom of Heaven, St. *Matth.* xvi. 18, 19. to whom he committed the Care of all his Sheep, St. *John* xxi. 15, &c. and for whom he prayed that his Faith might never fail, St. *Luke* xxii. 31, 32. we alone communicate with this Chair of *Peter* ; and by an illustrious Succession of Bishops in this principal See (undoubtedly derived from the Apostles) with whom the Holy Fathers, and innumerable Saints of all Ages and of all Nations have even been joined in Communion, we demonstrate our Religion Apostolical. This Chair of *Peter*, according to the most ancient Fathers, was to be ever the Center of Unity to all true Christian Churches ; and the communicating with the Bishops of this See is urged by the Ancients as a certain Mark to distinguish true Christians from false ones. This Mark agrees to none but the Old Religion.

11. Another

11. Another Character of the true Church is Sanctity or Holiness : Which, whether we speak of Holiness of Doctrine, or of Manners, was visibly wanting to the very Apostles of all the reformed Sects ; and has been conspicuous in all Ages in many eminent Members of the Old Religion, as is demonstrated to the Eye by a Catalogue exhibiting a Succession of them in every Age down to this Day, in the Catholick Communion. Our Church then alone is the Church of the Saints, therefore our Church is the true Church of Christ.

12. As to the third Mark of the Church, expressed by the Word *Catholick* ; the very Name itself was looked upon by all Antiquity as a Note of the true Religion. This Name was originally appropriated to the Church of Christ, to distinguish it from all heretical and schismatical Congregations ; and was consecrated by being inserted in the very Creed of the Apostles : To this Name the holy Fathers in their Writings against Sectaries usually appeal, as a plain Proof that their Communion, which alone had Possession of this Name, was the Church of the Apostles. And as for other Denominations, which any Societies have taken to themselves from their first Teachers, or their peculiar Tenets, or any Innovations or pretended Reformations in Religion ; they were esteemed by all orthodox Antiquity as Badges of Error, and infallible Marks of Synagogues of Satan. Now the Old Religion alone has Possession of the Name of Catholick : All other Sects have adopted other Names, by which they are commonly called, both by themselves, and by the whole World. Therefore the Old Religion alone is the Catholick Church of Christ.

13. And as the Old Religion alone has inherited the Name of Catholick, so she alone has inherited the Universality signified by that Name ; which is so often in Scripture promised to the true Church of Christ, and cannot in any tolerable Sense to be attributed to any modern Sects of Pretenders to Reformation, much less could agree to any of them three hundred Years ago,
when

where their Religion had no Being upon Earth. The true Church of Christ, according to the Scriptures, is the Church of all Ages, and more or less of all Nations: Ours alone is such, which has Preachers and Missioners every where. Other Sects have no Share in this Catholicity.

14. The Old Religion has also inherited the Blessing, which God by his Prophets promised to the Church or Kingdom of Christ; viz. of bringing over Infidel Nations with their Kings to the Faith of Christ. This has been seen in every Age in the old Communion: No modern Sects, with their reformed Gospel, have ever been able to do the like. Therefore God and his Church is with us, and not with them.

15. As to the fourth Mark or Character of the true Church of Christ, set down in the *Nicene Creed*, and expressed by the Word Apostolick or Apostolical, 'tis evident that no new Sect, or any other but the old Communion can have any Claim to it. No Sectaries can, with any Manner of Probability, pretend to an uninterrupted Succession either of Doctrine, (as far as relates to their distinguishing Tenets) or of Communion, or of Pastors, or of Commission to preach and administer the Sacraments, derived to them from the Apostles of Christ: And therefore they can in no Sense be an Apostolick Church, or any Church at all. The Old Religion alone inherits this uninterrupted Succession in all its Branches; we alone are the Heirs of the Apostles.

16. But nothing makes more for the Old Religion, than an impartial View of the first Origin of all these new Sects of Pretenders to Reformation. Every Circumstance that attended the Change of Religion introduced by these Reformers, demonstrates, that God had no Hand in the Work. The first Author of this grand Revolution [viz. *Martin Luther*] in the Beginning stood alone in Defiance to the Gospel, and the continual Reproaches of his Conscience against all Churches upon Earth, and consequently was to be look'd upon no bet-

ter than a *Heathen* and a *Publican*, St. Matt. xviii. He broke thro' his most solemn Vows by marrying a Nun : He learnt the chief Article of his Reformation, as appears by his own printed Works, from the Devil : He broached many abominable *Dóctrines* repugnant to the first Principles of common Christianity : His Writings breath nothing but Pride, Passion, and Fury against his Adversaries, even to the Degree of being ever ready, as appears throughout his Works, to sacrifice the Truth to his Revenge. Can a Religion be good for any thing that had such a Man as this for its Father and Founder ? The other chief Authors, Promoters and Abettors of all the new-Sects, were generally wicked Men, as both their Writings and their Actions demonstrate. The Motives which set these Men to work were visibly bad : The Means they employ'd to compass their Ends were illegal and unchristian : And the Fruits which ensued both in Church and State, and in the Lives and Manners of Particulars, were such as a good Tree could never have produced. All which Things, as they are undeniably plain from History, clearly shew, that none of these new Sects have any Share in the Church of Christ ; which therefore must be sought for elsewhere, *viz.* amongst the Followers of the Old Religion : There Christ left it, and there alone we shall find it.

F I N I S.

11 FE 69

THE CONTENTS.

CHAP. I.

PLAIN Scripture ; or the Scripture Doctrine of the Church, and its perpetual Visibility and Infallibility. First Ground of the Old Religion. Page 7

SECT. I. Scripture Texts of the Old and New Testament, relating to the Church of Christ. *ibid.*

SECT. II. Catholick Propositions contained in the Scripture Texts above quoted. 16

SECT. III. Catholick Inferences out of these Scripture Propositions. 18

SECT. IV. Catholick Theses concerning the Church, extracted out of the Scriptures, by which she is proved to be infallible in Matters of Faith, in Consequence of God's Covenant and Promises. 22

SECT. V. The Church with which God has made this Covenant, and to which he has made all these Promises, is ever numerous and always visible. *ibid.*

SECT. VI. The Church with which God has made his Covenant, and to which he has made his Promises, is always governed by lawful Pastors, succeeding the Apostles. To these Pastors the rest of the Faithful owe Obedience, according to the Scripture : And to these Pastors God has promised his Presence and Assistance for ever. 24

SECT. VII.

The CONTENTS.

SECT. VII. *These Scripture-Promises which God has made in Favour of his Church, are not conditional, but absolute.* 27

SECT. VIII. *No new Sects, of what Denomination so ever, have any Share in these Scripture-Promises made to the Church; and consequently these Promises all belong to the Old Religion, which they have forsaken.* 28

Their Evasions excluded. *ibid.*

C H A P. II.

The Catholick Rule of Faith, and Judge in Controversies. The second Ground of the Old Religion. 33

SECT. I. *Arguments against the Protestants Rule of Faith, and Judge in Controversies.* 34

SECT. II. *Arguments in Favour of the Catholick Rule of Faith, and Judge in Controversies.* 41

C H A P. III.

Arguments in Favour of the Old Religion from Antiquity, Fathers, Apostolical Tradition, and perpetual Succession of Doctrine. 47

SECT. I. *Antiquity.* *ibid.*

SECT. II. *Fathers.* 49

Five Demonstrations that the holy Fathers were no Protestants. *ibid.*

SECT. III. *Apostolical Tradition, and perpetual Succession of Doctrine.* 52

Three Rules of the Ancient Fathers for discerning apostolical Traditions. *ibid.*

The Church never changed her Doctrine, 54

C H A P. IV.

Arguments in Favour of the Old Religion from the Nature of Heresy and Schism. 59

C H A P.

The CONTENTS.

CHAP. V.

Arguments from the Creed.

64

CHAP. VI.

Arguments in Favour of the Old Religion, from the Marks or Properties of the Church set down in the Creed.

66

SECT. I. *Unity of the Church.*

ibid.

SECT. II. *Communion with the See of Peter the Center of Unity.*

71

SECT. III. *The Succession of the Bishops of Rome, from St. Peter to this Day.*

77

SECT. IV. *The Sanctity or Holiness of the Church.*

88

SECT. V. *The Church of the Saints, or a Succession of Saints and Martyrs in every Age in the Catholick Church.*

92

SECT. VI. *The Name of Catholick.*

98

Of the Name of Protestant, &c.

102

SECT. VII. *The Universality of the Church.*

ibid.

SECT. VIII. *The Conversion of Nations.*

105

SECT. IX. *Apostolical Succession.*

115

Four Branches of it.

116

All promised to the true Church.

117

All wanting to Protestants.

ibid.

APPENDIX.

125

The Case of the English Protestant Orders, stated in Fifteen Propositions.

ibid.

PROP. 1. *The Catholick Church has never acknowledged the English Protestant Orders, &c.*

ibid.

PROP. 2. *Protestants themselves, especially in the beginning, seem to have had but a mean Opinion of their Orders, and of the Power of their first Ordainers.*

126

The CONTENTS.

- PROP. 3. *It has been a current Opinion ever since the Days of Queen Elizabeth, that Matthew Parker, from whom the modern Protestant Hierarchy derives itself, was ordained in a Tavern.* 128
- Witnesses of this History.* 129
- PROP. 4. *The Lambeth Register, which gives a different Account, is suspected of Forgery.* 133
- PROP. 5. *It does not appear that Barlowe, who according to the Lambeth Register was the Bishop Consecrator, was ever consecrated himself.* *ibid.*
- What Mr. Stevens, a Protestant Minister, writes on this Head.* *ibid.*
- PROP. 6. *The Form for consecrating Bishops prescrib'd in the Ordinal of King Edward, which according to the Lambeth Register was used in the Consecration of Matthew Parker, is insufficient for that Effect, and consequently Parker's Consecration was essentially null, and all those who derive their Orders from him, as the whole English Hierarchy pretends to do, have no Orders at all.* 136
- The Change which they have since made in their Forms of ordaining Bishops and Priests, came 100 Years too late to be of any Service to them.* 138
- PROP. 7. *Parker's Consecration, supposing the Truth of the Lambeth Register, was neither legal nor canonical.* 139
- PROP. 8. *Parker could not either in virtue of his Consecration, or of his Confirmation to the See of Canterbury, made by Barlowe, Scory, &c. commissioned thereunto by the Queen, have any pastoral Jurisdiction in that See, &c.* 140
- PROP. 9. *In the whole Rite by which Priests are ordained according to the Ordinal of King Edward VI. (which alone was used for 100 Years by the Protestants of England) there is nothing that implies or gives the Power of Priesthood. And therefore for all that time there was no Priesthood amongst them, and consequently there is none now: For how should their present Ministers have recovered what their Forefathers lost above a hundred Years before?* 142
- PROP.

The CONTENTS.

- PROP. 10. *To insist upon the Necessity of such Orders, as the present English Hierarchy pretends to claim, is condemning the Reformation.* 143
- PROP. 11. *In the Principles of the Generality of Protestants, the English Orders, which they pretend to derive from Rome, ought to be esteemed void and of no Effect.* 145
- PROP. 12. *The Protestant Controversists in Queen Elizabeth's Days, disown'd the Validity of the Popish Orders, and consequently of all Orders deriv'd from them.* 146
- PROP. 13. *The English Orders, even supposing their Validity, cannot, either in the Principles of Catholics, or Protestants, give any Jurisdiction or spiritual Power to the Persons ordained.* ibid.
- PROP. 14. *The English Orders, to every thinking Man, must at the best appear very doubtful.* 147
- PROP. 15. *It cannot be safe for a Christian to continue in a Communion where there are no true Orders of Bishops and Priests, or at least no Certainty of any such Orders.* ibid.

C H A P. VII.

Arguments in Favour of the Old Religion, from an impartial Survey of the first Origin of the New Religion: Particularly with regard to the Character and Spirit of the first and chief Reformers; the Motives upon which the Reformation was introduced; the Means by which it was established, and the Fruits which it produced.

- SECT. I. *The Character and Spirit of Martin Luther, the first Father of the Reformation.* 148
- He stood alone against the whole Church of God.* ibid.
- He learnt his whole Religion from the Devil.* 149
- He had all the Scripture Marks of the evil Spirit, and none of the good.* ibid.
- He broke thro' his religious Vows and married a Nun.* 152
- He was no ways wedded to Truth, but ready on all Occasions to sacrifice it to his Passion, and an insatiable Desire*

The CONTENTS.

<i>Desire of revenging himself upon his Adversaries at any rate.</i>	ibid.
<i>His monstrous Errors.</i>	155
SECT. II. <i>The Character of the rest of the chief Reformers.</i>	157
<i>Of Carlostadius.</i>	ibid.
<i>Of Zuinglius.</i>	158
<i>Of Oecolampadius.</i>	159
<i>Of Melancthon.</i>	ibid.
<i>Of Bucer.</i>	ibid.
<i>Of Calvin.</i>	160
<i>Of Beza.</i>	161
<i>Of Knox.</i>	ibid.
SECT. III. <i>The chief Instruments of the Reformation of England.</i>	162
<i>The Reforming Prelates.</i>	164
SECT. IV. <i>The Motives upon which the New Religion was brought in.</i>	171
SECT. V. <i>The Means by which the pretended Reformation was established.</i>	175
SECT. VI. <i>The Fruits of the Reformation.</i>	183
<i>Conclusion.</i>	186

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11 FE 69